AN

ACCOUNT

OF THE

Blessed Trinity,

Argued from the Nature and Perfection of the

Supream Spirit,

Coincident with the Scripture Doctrine, in all the Articles of the

Catholick Creeds;

Together with its

1 Mystical
2 Fœderal } Uses
3 Practical

In the Christian RELIGION,

By *William Burrough* Rector of *Chynes* in *Bucks.*

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THE PREFACE.

IT *paſſes at this day without any heſitancy amongſt the Sociniaus, that* the Trinity is contrary to reaſon; *and it is likely it did ſo at the very firſt, and ſo paſt them too haſtily, and before they had ſufficiently examined the differences of things. For upon a more diſtinct obſervance of the Scale of* Beings, *I ſuppoſe it may appear, that though a Trinity of* Real *Hypoſtaſies either in a ſingle corporeal ſubſtance, or even in any nature not abſolutely perfect, be contradictory to the reaſon of the thing; yet it is evident by all our natural notices from internal ſenſe, that a Spirit beſides its firſt ſubſiſtence, hath alſo two other, anſwerable to the* utmoſt *ability of its own Ingeny: and therefore in reaſon we muſt grant, that in the Spirit, whoſe ability is All-ſufficiency, theſe its two other ſubſiſtencies are really equal in perfection with its firſt: and conſequently according to our humane conceptions of a Spirit, and its* perfections, *the denial of the Trinity includes in it the denial of the Spirituality, or of the abſolute perfection of the Deity, both of which appear to be contradictory as well to Reaſon as the Scripture. The* Three *therefore in Scripture, and the Trinity in the Catholick Church, is of the ſame ſignificancy with a Spirit of abſolute perfection in the Schools of Philoſophy, but in a ſtile of more adorable Majeſty, preſenting to us the abſoluteneſs of the perfection to be in a ſubſtantial ſubſiſtence. To this purpoſe it is obſervable, that our Saviour, who came to require from all Men the ſervice of the* Supream Being, *under the expreſs notion of a Spirit without reſpect to place (the peculiar property of Bodies) does not only repreſent him under the Title of the Father in ſpirit and in truth (which in the reaſon of the thing) are our prime notices of the* One in Three; *but likewiſe appoints to all Nations a ſolemn recognition of the* Father, Son, and Holy Ghoſt, *which in Nature are the proper formal Characters of the Three Perſons in that* Holy One; *and without this recognition firſt made, no one is to be admitted into the ſervice of that Soveraign Lord. If theſe things may appear (as I here ſuppoſe) it will alſo appear, that we are to confeſs a Trinity in Unity, both as Men, and as Chriſtians: and conſequently they are extreamly injurious, who reproach the Being of the God which the Chriſtian Church does Worſhip, as contradictious and abſurd (ἄτοπος) as if that moſt Bleſſed of all Beings, was not to be endured either in Mens Hearts, or in the World, and that for no other reaſon, but becauſe the Church (conform to our Lords inſtitution) confeſſes God to be, what he could not be, unleſs he be the moſt abſolutely Bleſſed.*

1. *The Natural Evidence of the Trinity (as well as of the Creation) being grounded upon Gods being a Spirit, I have ſhewed that God is known to be ſo, by the ſame Evidence by which we have the Natural Knowledge of his Exiſtence. I confeſs this would have deſerved a larger account than I have beſtowed upon it; but all Chriſtians confeſſing God to be a Spirit, and my Circumſtances not allowing a large account of the Spiritual Nature, I hope by this contracted one, the intelligent Reader will perceive from a joynt Evidence in Nature and Scripture, that the Supream Spirit is one God, Infinitely One, and Three Perſons Infinitely Three, no whit the leſs one God, for being Three Perſons, no whit the leſs Three Perſons, for being only one God. Now in this Doctrine, not only the Faith of the Church is exactly delivered, and the pretenſions of the moſt rigorous Trinitarians ſatisfied, but even what the ſeveral oppoſite parties are concerned for, is as fully ſecured to them as in their own divided ways. The Scripture plainly teaches there is one God, and yet as expreſly attributes Titles and Prerogatives Divine to more Perſons than one. Herenpon, ſome to preſerve the unity of the Deity intire, and others to aſſert the Perſons really diſtinct, by miſ-apprehenſion of the one, have been neceſſitated to deny or evacuate the other. Now theſe denyals and eluſions were not their choice out of affection to them, but unwelcome conſequents which they would have avoided, had they ſeen how, without rejecting that truth on the other ſide, which they were concerned for; for can any one think, that the* Sabellians *had any kindneſs for the ſynonimouſneſs of three Names, which the Scripture ſpeaks of as ſo diſtinct, farther than they thought it needful to the compleat unity of the Deity? Can we believe the* Tritheiſts *(if any ſuch there ever were) would pleaſe themſelves with the notion of three numerical, and one only ſpecifical God? Or the* Arians *have pleaded there were Gods of ſeveral ſorts, one of a Nature of Supream Divinity, and another or two of a Nature of inferiour Divinity? Or the* Socinians *have imagined there was one God only in Nature, and two in the Chriſtian Religion; but that they found a neceſſity from the Scripture to acknowledge more perſons Divine than one? and ſo they invented theſe divers conceits to ſalve the Doctrine of the Divine Unity. For I underſtand not, that any Chriſtian Profeſſor can be delighted in the Worſhip of more Gods than one, whether they be of the ſame, or of a different Nature. From which hard Sayings the preſent Doctrine delivers them, and yet intirely ſecures the Truth, for which they contend in their ſeveral Hypotheſes. Shewing how the one God is no leſs one God, for being three Perſons; and the three Perſons no leſs three Perſons, for being but one God.*

It may ſeem indeed the Arians *did firſt reſolve upon the different natural excellencies of the Father, and the Son, and thereby were forced to deny the Being of one God in three Perſons; but that they aſſerted both theſe to be of a Divine Nature, was by a manifeſt force upon them. Which is the πρῶτον ψεῦδος in Socinianiſm is more uncertain. whether they denied our Saviours Divine Nature, that they might deny the Trinity; or denyed the Trinity for the maintaining their denial of our Saviours Divinity. That is to ſay, whether they firſt*

thought

thought that God had no Son by Nature, and thence concluded he made another the Heir of his Houſe, or elſe that he had made another the Heir of his Family; therefore ſurely he had no Son of his own by Nature: For it would not agree with the Scripture or the reaſon they pretend to, to think he ſet aſide his own Son, and gave the Honour to another to be Lord of Heaven and Earth. But whether they hold theſe Doctrines with an equal or different concern; yet it ſeems plain enough, they hold both the one and the other in Subordination to their Grand Principle, That the reaſon of things, is the Rule of interpreting Scripture. So that all the concern they expreſs for either, being their ſuppoſed conſonancy with reaſon; if it may appear, (as I hope it will) by the reaſon of the thing, that the Deity is the Supream Spirit, and that the reaſon of the Supream Spirit ſpeaks it to be of ſuch abſolute perfections, that it Conceives or Begets it ſelf in a ſecond Perſonal Subſiſtence, as real as the firſt: Then have they in this Doctrine (as well as the other parties) what they ſought for (in vain) in their own way, and find the reaſon for their Faith, which there they miſſed. Wherefore all the Theoretical intereſts of the ſeveral Contenders being thus fully and entirely ſecured, remove the Spirit of oppoſition (which all diſclaim;) and we have an unity in theſe points without any uſe of a Syncritiſm; which is but a Politick Engine to tye mens Tongues together, when their Hearts are removed as far as before from one another: Whoſe uſe is to work like death, which ſo far as it takes away the power of doing evil, mortifies likewiſe the power of doing good. I would I loved moderation and gentleneſs better than I do; but I would ſtill retain my preſent ſentiments ſo far, as rather to be angred than killed. Concord in theſe things is moſt deſirable; but if that cannot be had, men ought to contend ſo much as is needful to preſerve the Faith, but no more; and not ſtifle their Religion for fear there ſhould be quarrels about it.

Aliuſq; & idem naſcitur. Hor. Carm. 2?

2. But though all the Conſcientious intereſts for which any are concerned, as ſeekers of Truth, be here provided for; yet poſſibly ſome Pious Perſons may fear, that ſuch an attempt as this ſuits not with ſome other things, for which we ought to have a Religious regard: Such are the incomprehenſibleneſs of God, the Modeſt and Humble Opinion of our own Underſtandings, the Myſticalneſs of the Chriſtian Religion, and the Practice of the Antient Fathers; which all by inquiring into this Myſtery by the Light of Nature, ſeem to be treated with too much neglect. Though much might be ſaid to ſatisfie theſe indefinite fears; yet my leiſure permits me to ſay but little, which yet I hope may be enough.

3. For the Infinity or Incomprehenſibleneſs of the Deity, that ſignifies not that we can know nothing of him by the Light of Nature; for then we were not to ſay he Subſiſts in an Incomprehenſible Being, but that if he be, he is in utter darkneſs. But it ſignifies that whatever Men or Angels can know of him, (though they knew it infallibly;) yet no one knows all, or the all of any Divine Perfection; or hath an adequate Conception of any thing that is in the Divine Nature. But we may for all this, know many things of him, and

that

that certainly. Though we can ſay he is a Good and not a Bad Being, and he is Wiſe and not Fooliſh; and ſo far determine of the condition of the Divine Being; yet this argues not that God is ever the more comprehenſible by us, in that ſenſe wherein incomprehenſibleneſs is a Divine Perfection, and to be revered by us. We can diſcover that God has an Eternal Subſiſtence, if the Subſiſtence of the Deity be one Perſonal Subſiſtence, this one Perſonal Subſiſtence is as Incomprehenſible as three Perſonal Subſiſtences are, unleſs we comprehend not the difference betwixt an Unite and the Number three, which we are ſure we do. And if we can diſcover from the Divine Perfections that the Deity Subſiſts in three Perſons, & not in one only; we may be ſaid to know ſomething more of God, but nothing with a comprehenſive knowledge: And therefore the more we know of the Divine Nature, the more diſtinctly we perceive that God is incomprehenſible. Let us then uſe the ſame meaſures here, that we are certain be right in like caſes. When we ſay that God knows, and withal, that knowledge in God is not the ſame, that knowledge is in created minds; yet we do not therefore ſay that Gods knowledge is no knowledge, or leſs really knowledge; but infinitely more really knowledge, or has infinitely more the true nature of knowledge in it than we can conceive by the knowledge in the Creatures. Thus we think of his Goodneſs, Exiſtence, Power, and the reſt of the Divine attributes: Proportionably we are to affirm of the Incomprehenſibleneſs of the Trinity. When we ſay the Deity is one in all, and every one of the three Perſons Incomprehenſibly, We mean not thereby that it is not one, or leſs one; but infinitely more one, than we can conceive by any Unity in a Creature. And when we ſay the Subſiſtences of the Divine Nature are incomprehenſibly three, we mean not that they are not really three, or leſs diſtinctly three; but infinitely more than we can conceive by any diverſity in the Creatures. Tho' as the Unity of the Deity is not a Unity of the ſame kind; ſo neither is the diverſity of the Perſons a diverſity of the ſame kind with that of the Creatures, nor from the ſame reaſon, nor manifeſt by the ſame evidence. Thus the Infinity of God makes not our knowledge of God no knowledge, nor deceives us in what we know of him; but convinces us that we know but in part. The Incomprehenſibleneſs of God then hinders not our knowledge of the Trinity, no more than it hinders the knowledge of his Wiſdom, Power, Goodneſs, which are all incomprehenſible as well as the Trinity; and yet are known by the things that are made.

4. *Modeſty and Humility teach us not to think our Intellectual Capacities leſs than they are, 'tis enough in all reaſon to think them ſo very little as they are. Scepticiſme is neither Modeſty therefore nor Humility, but an affected Wildneſs, that violates all the meaſures of theſe and all other vertues, which require not a a man to deny his own perceptions, and doubt everlaſtingly; but only that he vouch not ſuch perceptions more clear and certain than really they are. If then by a wary proceſs of thoughts, we may perceive that the moſt abſolute perfection of a Spirit, argues three diſtinct Subſiſtences of whatſoever is in the Nature of that Spirit; we may then without breach of modeſty be-*

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lieve that the moſt rational conception of the Supream Spirit, is the Being of one God and three Perſons. And if we have any ſuſpicion remaining about the due conduct of our thoughts, yet we muſt ſtill confeſs that the beſt reaſon we have perſuades and prompts to this conception. For ſince we evidently perceive that the Deity cannot Subſiſt in three diſtinct real Subſiſtences, unleſs it be of moſt abſolute perfections; and on the contrary, we cannot conceive how ſuch a moſt abſolutely perfect Being can ſubſiſt otherwiſe than in three; if we will venture to follow our own reaſon, we muſt conclude there is a Trinity of Perſons in the Godhead, or elſe he is not abſolutely perfect: but if we find the plain expreſſions of the Scripture agree to this Conception in all the branches of it; (as friends and foes confeſs they do,) we cannot then without unreaſonableneſs, unbelief and immodeſty continue our doubtfulneſs any longer. Now this Coincidence of the Light of Nature with the Scripture in all points, gives us the compleat evidence of this Doctrine.

5. The Myſtery of this Doctrine I have ſatisfied in the Book, by dividing the Queſtion of the Trinity into its two parts, and ſhewed what belongs to the Natural Inquiry, and what belongs to the Chriſtian Myſtery. And therefore need ſay no more here, than that no one can more acknowledge the Myſtery of the Chriſtian Faith in this point than is here taught, which as, ſuch is wholly and ſolely of Scripture revelation. But it is manifeſt that the other part belongs to the condition of the Divine Nature, and ſo is of Natural Divinity, and is a branch of the Theory of a Spirit. If it may then appear by Nature, that the Subſiſtence of a thing in the World is not more really its very ſelf, than it is the very Subſiſtence, which the ſame thing has in the Divine Conception; then it will alſo appear, that the Divine Conception in this particular is of abſolutely perfect truth, and the Divine Mind thus Conceiving is a Being of abſolute perfection. This being evident, it will follow from the condition of the Spiritual Nature, that the Supream Spirit himſelf Subſiſts in three equally perfect, and really diſtinct Hypoſtaſies. And is one God therefore and three Perſons; and whether all this be ſo or not, is of Natural diſquiſition.

6. And by this we may ſee why the Antients argued the Trinity only from Scripture Authority, and made uſe but ſparingly of the reaſon of the thing: Becauſe their Controverſy was, whether it was of Faith or no, not whether it was of Natural Light, or of Reaſon. They therefore (as Miniſters of Religion) taught this to be a part of the Goſpel Doctrine; which they could no otherwiſe prove it to be, but only by the Scripture and the Tradition of the Church. But for all that, ſince there certainly is a Natural Enquiry about it, that may be conſidered by a Natural Divine. For if it be diſcovered by Natural Theory, no one can doubt but it is required in Scripture; and yet if it be not of Natural, that does not hinder but it may be of Supernatural Revelation; as many other things are, which are unknown by the Light of Nature.

7. Leſt the Reader ſhould ſurmiſe from any thing that has been ſaid, that he ſhall here meet with ſome new Doctrine of the Trinity; to prevent any ſuch prejudice at his entrance into this Diſcourſe, I muſt adverti ſe him, that he will

will meet with no conclusion touching the Trinity, but the very Articles of the Three Creeds. And the Propositions from whence those Conclusions are immediately deduced, are acknowledged by all Christians, and the Antitrinitarians themselves. And the more remote principles which yield the evidence to those propositions, are notorious dictates of Reason and Natural Sense. So that here is nothing that can be new, except the order in which the things are said: And so new the Doctrine of every Book is, which is neither Transcript nor Translation; which indeed this pretends not to be. And this I hope is enough to obviate the suspicion of Novelty, which I much dislike in important Doctrines of the Christian Religion. I have briefly pointed out the uses of it; likewise, that Faith and Charity may go together. In doing this, I was unwilling to beg my principles, and thereby was forced to begin at some distance from the main point, by which I presumed I should gain several advantages; and the notions I had of several things become familiar to the Reader, before he came to the pinch of the Question. For being to contemplate the Supream Nature, I thought it needful to begin the lower. After I have told the Reader that the Nature of this Argument and Method will require some intentness of thoughts in the perusal, that he may serve himself of it; and assured him, I know of no Objection but what I have anticipated or removed; and therefore desire it may be read with the same candour wherewith it is offered. I shall trouble him no further, but commmend him to God, and the Word of his Grace, which is able to build us up in Truth and Holiness; and so give us an Inheritance amongst all them which are sanctified. Amen.

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CHAP. I.

The Queſtion Stated and Diſcuſſed.

BY the Bleſſing of God on the endeavours of his Church, the Old-Hereſies (which denied the Unity of the God-head) are long agoe extinct, and there remains only ſome few of ſuch as deny the Trinity; together with others of a later riſe, which are yet to be reduced. But theſe all ſeeming to confeſs there is but one true God, and ſo far, fully to acquieſce in the Catholick Doctrine. The Queſtion about which theſe are to be dealt with, is in ſhort, Whether the True God (in the Unity of whoſe God-head they conſent with us) does really ſubſiſt in three diſtinct perſonal ſubſiſtences, (*Hypoſtaſes*) or only in one? Or whether there being one God, there be alſo but one Divine Perſon, or elſe, three really diſtinct.

II. If the Caſe really be, that God does indeed ſubſiſt in Three Perſons, then he can no more ſubſiſt in one only, than he can ceaſe to Subſiſt at all. For then the Condition of the Divine Nature is ſuch, that it comports not with it, to Subſiſt in fewer than three real Subſiſtences: but if on the contrary, it really doth Subſiſt in one only, then the Nature is ſuch, as admits no more. This therefore is a natural Queſtion, and touches the Reaſon of the Divine Nature.

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II. If the Caſe really be, that God does indeed ſubſiſt in Three Perſons, then he can no more ſubſiſt in one only, than he can ceaſe to Subſiſt at all. For then the Condition of the Divine Nature is ſuch, that it comports not with it, to Subſiſt in fewer than three real Subſiſtences: but if on the contrary, it really doth Subſiſt in one only, then the Nature is ſuch, as admits no more. This therefore is a natural Queſtion, and touches the Reaſon of the Divine Nature.

III. But which of these two is really the Case, cannot be concluded from our absolute certainty, of the single Subsistence of every and all other things; for they bring all dependent Substences, and God Self Originte. The Trine-subsistence which is repugnant, and contradictious to the Nature of such dependent Beings, may be the only way of Subsistence, competible to a self original Being. Now all the Arguments of the Opposers of the Trinity, do plainly rest upon a supposed Parity or Identity of reason in this Case; for they turning off their Eye from the Reason of the very thing it self (which they were reasoning about, and looking round the World, to pick up reasons, as they could spy them lying scatter'd up and down elsewhere) imagin'd those reasons (which they were certain suited exactly with the Subsistence of all other things) could not but be fit measures of their Judgment about the Subsistence of the Deity in this Inquiry. Now this way of Arguing being manifestly Fallacious; they are plainly unreasonable, in charging the Church's Faith, with contradictions and absurdities.

IV. Since the single Subsistence of all dependant Substences, is no valu'd Argument of the single Subsistence of the independant Being; the onely Question in reason that remains is, whether we knowing many things of God, are thereby able to discover from the Conditions and Perfections of the Divine Nature it self, that it subsists in three Persons, or on the other hand, in one only. For if we can do neither of these, we cannot at all use reason in this Question; for then all reasonings about it are Sophistical: But we must quit all pretence to reason from the Nature of things, and follow wholly the reason of speech in the Scripture.

V. But whatever can be thus discover'd, this is certain, that the reason of the Divine Nature it self, does not shew that one of the three Divine Persons (if three there be) is become Man in the Person of Jesus Christ; therefore the Christian Tradition as such, is a mystery, and is wholly of Scripture Revelation; which according to the Reason of Speech (even by the Confession of the Adversaries) does deliver the Doctrine of the Catholick Faith. The Proceedings therefore, which Christians have ever used in its defence, have been exactly conform to the Quality of this Question; for they never pretended to build their Belief of this Mystery, upon the Reason of the Divine Nature, or any other, but on the Testimony of the Divine Word.

VI. As the Christian Faith of this Mystery is not built upon Natural Reason, so it also appears, that it cannot be impugned from any Reasons, unless they be such as are deducible from the peculiar Conditions and Perfections of the Deity it self.

Now

Now all theſe I ſhall endeavour to ſhew, are ſo far from oppoſing the Chriſtian Myſtery, that they Argue, that the God-head according to the Reaſon of that Bleſſed Nature, does Subſiſt in three Natural Perſons; ſo far therefore as Reaſon hath any Vote, it gives it for the Church's Faith.

VII. This would not have been needful to us Chriſtians, but that the importunity of the Anti-Trinitarians without Reaſon's ſuffrage, will not be ſatisfied with the fulneſs of Scripture Evidence, nor yield our Saviour his due Honour. For though by Chriſt's appointment they are Devoted to the Father, the Son, and the Holy Ghoſt; yet after this Vow, they will make Inquiry, as if they were ſtill in a ſtate of deliberation, and were to conſult *ex integro*, whether they ſhould ſtand to their Vow or not. It being certainly much better, joyfully to bear, than reſiſtively to caſt off a Yoak of Chriſt's Impoſing. I confeſs, I know no better Service could be done to theſe Men, than to bring them back into the Bond of their Violated Covenant. But I ſhall not undertake ſuch an Office, becauſe I fore-ſee, that I cannot on this Subject, ſpeak to them for the juſt Honour of our Bleſſed Lord and Maſter, but they will take it for an Obloquy caſt upon them. For if I ſay (and mean as I ſay) that all Men are to honour the Son, even as they honour the Father, they preſently feel, I am rubbing on their ſore place; and I know the Opinion of a Party is a ſore, which brooks well enough to be clawed, but will not indure to be rubbed. *John* 5.

VIII. To ſpare them therefore, and comply ſomewhat with my own Genius, which little likes to deal with the extream touchineſs of a darling Doctrine, I ſhall apply my Self to this Work directly, as a Service of Chriſt and his Church, from whom I hope for better acceptance, leaving them to their beloved liberty, of taking what they like for their own uſe. Being nevertheleſs perſwaded, that if whilſt they refuſe to captivate their underſtandings to the Obebedience of the Faith, they have not at the ſame time enſlaved them to the Tenents of *Arius*, *Socinus*, and ſuch other confident, but unwary Reaſoners; they will find whilſt I laboured to ſerve the Intereſts of the Heavenly Kingdom, I have done (and that not unawares) what may be uſeful, and even ſatisfactory to the more moderate amongſt them.

IX. That I may make then this Diſcourſe the more Serviceable, I ſhall firſt ſhew that the reaſon of the Divine Nature it ſelf doth ſufficiently Teach the Being of one God and three Perſons. Secondly, That the Holy Scripture does Teach the very ſame Doctrine with the Nature of the thing. Thirdly, Becauſe we Believe from the Goſpel Inſtitution, that Jeſus Chriſt is one of the Three Perſons; I ſhall give an Account, how Congruous that Revelation is,

to what we infer from the Reaſon of the Divine Nature. Laſtly, ſince Chriſt does enter our belief of the Trinity into the Stipulation made in our Covenant of Life and Peace with God, I ſhall explain that its Fœderal uſe; and if upon the whole, we find that the Reaſons of the thing, in its ſelf, and in its accord with the Scripture, and in what befel it by Chriſt's Incarnation, and in its Baptiſmal uſe, do all concur to aſſure us of the Truth of the Bleſſed Trinity, I hope it will no longer remain amongſt us in the ſtate of a Queſtion, but all ſober men will agree in the Faith and Worſhip of one God in Trinity, and Trinity in Unity.

X. I am ſenſible, that by my having ventured to blame other mens Reaſonings, I have impoſed a Law upon my ſelf, which I ſhall think in the Rational Inquiry, we ſufficiently comply with, if we tranſgreſs not by irreverence, unwarineſs, or exceſs of confidence; taking care firſt, we ſay nothing of God, but what is truly great, and worthy of his bleſſed Majeſty. Secondly, That we uſe only certain and allowed Principles, inferring nothing from them but with clear conſequence. Thirdly, That we compare all Concluſions with the holy Scriptures, moderately ſuſpecting we may have miſreckoned our ſelves, and believing God's Word is the proof, whereby we muſt know, whether we have drawn up our whole Account aright or not.

CHAP. II. *Of the Spiritual Nature and its Exiſtence.*

1. BEing to conſider the Nature of the Deity; firſt, we are aſſured, that if it be matter, we then underſtand that nature ſo well, that we can preſently thence infer, it is a ſubſtance extended in length, breadth, and thickneſs; hath parts, quantity, *&c.* and by all theſe we perceive, that it is ſomething, but not that it does any thing; from whence it is evident, that matter, how far ſoever it lies extended, is ſuch a ſubſtance, that may exiſt, and yet not act at all.

2. If the Divine Nature be not material, then ſome Atheiſtically ſay, it is no nature at all. Others, that it is a nature, not conceivable by us. Yet others affirm, that there is a nature not corporeal, that may be more certainly and diſtinctly conceived by us, than is the material Cap. 1. 10. Nature it ſelf. We are by the foregoing Laws of arguing precluded the uſe of Learned men's Authority, and therefore are left to the genuine Conduct of Nature it ſelf; which in this Inquiry proves ſo officious to us, that by a few Documents of indubitable certainty, it inſtructs us ſufficiently for our preſent purpoſe, by our ſelves aſcertaining us.

3. There is a Nature (whatſoever, or whenceſoever it is) which does moſt clearly diſcern, that there is infallibly a difference betwixt Exiſtence and Non-exiſtence, and conſequently betwixt ſomething and nothing, and in ſpeech between contradictories; but how great

great ſoever the aſſurance is which we have of the difference betwixt theſe oppoſites, it can be no greater, than is our certainty, that we have a conception of the one oppoſite, as well as of the other, at the ſame time whilſt we conceive the difference betwixt them; for, were we then deſtitute in our mind, either of the notion of Exiſtence, or of Non-exiſtence, we could have no conception of the difference betwixt them, and conſequently perceive no difference betwixt being and not being; but we are ſure there is a difference betwixt being and not being, therefore we moſt certainly have not only a conception of what we mean by being, but likewiſe of what we mean by not-being; and in ſpeech, we have as well a certain perception of what we mean, when we ſay a thing is not, or there is nothing; as when we ſay, a thing is, or there is ſomething. Now ſince it is requiſite for our underſtanding the difference betwixt Exiſtence and Non-exiſtence, that our mind ſhould form in its ſelf the conception of Non-exiſtence, it is to be obſerved, that ſuch conception of Non-exiſtence, as we then find in our ſelves, cannot be formed in our mind, by any thing but only the pure Agency of the minds own Nature: For Non-exiſtence it ſelf (or nothing) hath no Agency of its own, and all exiſtent Objects tend not to form in the mind the conception of Non-exiſtence, but of Exiſtence; therefore the mind alone does meerly by its own Agency, elicit in its ſelf the conception which it has of Non-exiſtence, and ſo it commences an act in it ſelf by its own pure Agency. There is then, we are ſure, in the World an Agent, that is no body; for no matter can commence an action in it ſelf, but whenſoever it moves, it is moved either by the impulſe or agency of another thing.

4. Now becauſe the ſhifting of a place is not the conceiving of Non-exiſtence, therefore this immaterial Agent commences this action by a pure Energy in it ſelf. Now a pure Energy acting imminently in it ſelf by its own Agency alone, without locally moving it ſelf, is a vital Energy; therefore every ſuch immaterial Agent, thus acting, is a Life: We are therefore ſure there is a Life in being, and that it is an Immaterial Nature, having an Agency in it ſelf.

5. Whenſoever we do with Actual Advertence conceive Exiſtence and Non-exiſtence, we ſo conceive the one of them, as actually to perceive it is not the other; and when we do not actually advert to the difference of the one from the other, the very conception of either is ſuch, that in it we underſtand, it is not the other; therefore we never conceive Exiſtence, but we have a conception of Non-exiſtence implied or underſtood in our minds; but a conception of Non-exiſtence is a vital, not loco-motive act; therefore all underſtanding, ſince it includes in it the conception of Non-exiſtence, is the act of a Vital Agent, which is immaterial. And univerſally all conceptions

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conceptions of Negatives, are a demonſtration of the Agency of an Immaterial Being.

6. Some mens confident Ignorance makes it needful here to digreſs and obſerve, that according to theſe meaſures that are certain in our ſelves, we muſt confeſs, that Brutes have either no underſtanding, or elſe they perceive ſome difference betwixt Exiſtence and Non-exiſtence, betwixt ſomething and nothing; for if (as theſe men think) their ſenſe be nothing but an Elaſtical Reaction and Renitency cauſed by a preſſure from ſome parts of matter, then becauſe nothing, or a non-exiſtent Being, can cauſe no ſuch preſſure, they have no apprehenſion at all of Negatives, and conſequently have no underſtanding: and therefore what we call ſenſe, and is ſenſe in Brutes, is quite another thing, from what we feel in our ſelves, and we can have no more any notion of what the Brute's ſenſe is, than a blind man hath of Colours; but it imports not us to know, which of theſe is really their caſe: For it is moſt abſurd, becauſe we know not how things paſs in Brutes, for their ſakes to deny, what we are infallibly aſſured to be in our ſelves; for, be it, as it hath happened to the Brutes, nothing can be more certain, than that men underſtand there is a difference between being and no being, with ſuch aſſurance, that nothing can conſtrain them to think otherwiſe. So that they who object the condition of the Brute's Souls againſt the Immateriality of the Souls of Men, offer us an improbable conjecture, which though it had been true, would have had no argumentative force; and yet by this pitiful Subterfuge, they hope to elude the evidence of a plain demonſtration from the Agency of our own minds, which proves them to be Immaterial Natures.

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7. That an Intellectual Life muſt be conſcious of its own acts, ſeems to me no leſs neceſſary, than that a thing which exiſts actually extended in length, muſt needs have breadth too. But this is certain however, that we are not without ſuch conſciouſneſs; for as we perceive the difference betwixt Exiſtence and Non-exiſtence; ſo we are fully aſſured, that we do perceive it; and without this conſciouſneſs there could be no Reaſoning. But it is true, this conſciouſneſs admits of no Argument for its Truth, but is ſelf-evident to us: For as we are ſure, that we feel pain, by no other means but by our feeling it ſelf; ſo we are aſſured of this conſciouſneſs, by no other evidence, but the Conſcience it ſelf. Now every intelligent conſcious Life is a Mind.

8. Let Foreign objects be repreſented to the Senſorium by an intentional Species, or by Effluviums, or by Vibration, Jog or Tumult, as the Philoſophers can agree, it comes all to one, in our preſent Inquiry; for it is plain, no one of theſe can import more than what is done by the Laws of matter, from my Face to the Looking-Glaſs, which

which yet is no cauſe of Intelligence in the Glaſs; for that no wiſe doth thereby percieve the difference between the Exiſtence and Non-exiſtence of the Object; this Perception therefore is the pure Agency of the Mind. For though to judge aright of the Exiſtence of things in the World, we need ſuch objective Notices, by Species or Motion, yet to perceive that the things either are or are not, we need no objective Notice at all. For the Mind in its Self perceives the diffirence betwixt Exiſtence and Non-Exiſtence is ſuch, that they are immediately oppoſite, ſo that if the one be not the Caſe, then the other is; wherefore ſince our Mind in it Self doth thus conceive a diffirence betwixt being, & no being, it is (even in the Body) ſuch a conſcious life, that by its own Energetical Agency, does Elicit Acts ſo purely Intellectual, that they depend not on the Exiſtence of any other thing in the World. From hence it follows, that though there was no other being Exiſtent in the World beſides the Mind it ſelf (only God by whom it is what it is) yet the Mind would Live and Underſtand: therefore according to the Condition of its Nature, it will ſurvive the Diſſolution of any, or every part of this viſible World that ſhall be diſſolved, and conſequently the frame of its own Body: Every Mind therefore is naturally Immortal, and Immortally Intelligent.

9. That we have reſentments, whereby we are pleaſed or diſpleaſed, do like or diſlike, is moſt certain to us by our own Conſcience, and need no farther proof: Now a Mind endowed with ſuch reſentments is Spiritual: But a Spiritual Mind perceiving a difference betwixt Deſires and no Deſires, betwixt Averſions and no Averſions, as alſo betwixt Exiſtence and Non-exiſtence of things, clearly perceives that here is a variety of Objects to be liked or not liked, to be diſliked or not diſliked. Now ſince here is an option propounded to an Intelligent Life, that in its Conſcious Acts does Act without a dependence on any thing in this World, it is left to its ſelf to determine ſuch an Opt; on either way, by its own vital Agency as it pleaſes; which ever therefore the Mind pitches upon, it chuſes with an intire freedom; but a free choice is the Agency of a free will, therefore every Spiritual Mind *(animus)* is a voluntary Agent.

A Spirit therefore (that we may define it) is a Nature which by the Energetical Agency of its own Life, doth Conſciouſly underſtand, and will.

10. As therefore the Mind by vertue of its Eſſential Life ſurvives immortal; ſo by its Spirituality, it is capable of being Pleaſed or Diſpleaſed in its ſeparate State: Therefore it will be Happy or Miſerable as it is Pleaſed or Diſpleaſed with that Holy Will of God, according to which all things are done in the Spiritual World; which being an Eternal State, and conſequently immutable, is not ſuſceptive of Repentance.

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11. According to this account we may collect, that such a Nature as hath no Life, whereby it can commence an Action purely by its own Energy, but does in all its acts depend upon the foreign Agency of other things; I say, such a Nature hath no Appetites, but Acts upon other things by an Extrinsick force or pulsion: If there be a Life, but no Intellect, discerning the difference betwixt Existence and Non-existence, there may be an Appetite, but no Liberty; because in the Sphear of its Activity, there lies but one course open for the Agency of its natural Power to Operates in; but if there be an Appetite and an Intellect too, then there will be a free choice, so that every Conscious Appetite is a free Will, and there is no free Will but in a Conscious Life: In our Perception of the Coherence or In-coherence of these choices with one another, is seated the Power of Reasoning in Theory, and of Counsel in the Affairs of Life.

12. I am here to advise, that we shall not be concerned to enquire on this occasion, whether there be Existent any proper Energy that is not Vital, or any Life that is not Sensitive, or any Sensitive Life that is not Intelligent, or any Intellectal Life not endowed with Spirit: No nor yet, whether the Faculties of a Spirit do really, or only nominally differ amongst themselves; for as such things have been debated in the Schools, so we may leave them there to be decided, it being sufficient for my design, that it is absolutely certain to us by the Dictates of Nature, that there is Existent a Spirit which lives, understands, and wills; for then it is certain, whatever is Essential to any one of these Three is included in that Spiritual Nature, and it is not any other Nature, but this precisely that I am to account for.

13. As then we are so well acquainted with the condition of matter, that if the Divine Nature be material, we can from thence infer, that it hath length, breadth, and thickness: so it appears, we are so well acquainted with the Condition of a Spirit, that if the Deity be Spiritual, we can from thence infer, God is a Being that lives, understands, and wills; but whether the Divine Nature be either, or neither of the two is yet to be inquired; and in the mean time, this however is certain; That,

CHAP. III. *The most high Being is Spiritual.*

1. GOD is the most high Being, in the most ample significancy of the word Supream; whereby we intend, not only that he is so the most High, that there is nothing above him, for this is consistent with another Being as high as he is; not barely that he is Superior to all Existent Beings; for then there might have been (though there is not) another Being equal with him; but first, that his Being is such,

that

that it is above the possibility of any others being equal with him; and that Secondly, Not because it happened that there wanted something powerful enough to yield it self a Being equal with his, but because the Supream Being is so the most High, that it is a flat contradiction to the nature of substance, that any other Being should be so high as he is, or that even he himself might have happened to have been higher then he is. We can conceive of a Being higher than our selves, yea, and higher than any Being that is Finite; but God never conceives of any Being Existent or Possible so high as himself; nor yet that his own Being might have been higher than it is; either of these being not to be conceived, even by that Mind, that adequately and positively conceives Infinity it self, for this is the condition of a Being, that is absolutely the most high.

2. In perfect agreement with this dictate of Nature, the Scripture makes the Title of the most High, to be the usual, incommunicable, and most august Characteristick of Majesty truly Divine. This is signified by God's calling himself the Holy One, and asking to whom we would liken him, or should he be equal; I am the first, I am the last, and besides Me there is no God, is there a God besides Me? Yea, there is no God, I know not any. The like reason does teach of all those perfections which are included in his being the most High, for they are all absolute and infinite. If then there be no such most high Being, there is no God either of a material, spiritual, or any other nature.

Psal. 83. 18. Deut. 4. 17. Esay. 40. 25 44. 6, 8.

3. Let us then proceed to enquire, of what nature the most High Being is; now because matter (how far soever it lies extended) is such a substance, as may exist, and yet not act at all, therefore such a Nature may exist and lie exposed to the Agency of another Being; now a Nature that may be obnoxious to the Agency of another, is certainly not the most high Being that is possible; therefore God is not matter, and if matter it self in its utmost extent be not God, much less can any part or modification of such a bulky substance, be the supream Being; therefore the material World, which is nothing else but such stuff in different modifications of its parts, cannot be the most high Being.

4. Because local motion is nothing else but a passage, whereby the parts of matter being divided does shift their position amongst them selves; therefore local motion is not force; for as much as shifting of place or position is not force, though force may be required to make the change of place; we find when we carry a stone forward in our hand, that the passage of the stone hath no more force than our hand puts into it, and our hand puts no more force into that passage of the stone, than we will, or than our will puts into our hands; and yet we feel a force present in all moved matter. Now since the whole mass of matter is of such a nature, that it may exist, and yet not Act at all, therefore this force is not the substance of matter, nor Essential,

nor Natural, nor an inſeparable Property, but is contingent to it, yea, even to thoſe parts of matter which have ever been in motion, if any ſuch there be.

5. This force is contingent to matter, whether it moves the matter by mere chance, or by counſel; for though there be an Eſſential difference betwixt chance and counſel, yet that an Agent by counſel did chuſe to move the matter, is manifeſtly contingent to the material Nature.

6. And becauſe ſome have weakly imagin'd that matter may have been Eternally, I obſerve, that this force will no leſs be contingent to matter, whether it happened to it in time, or from Eter nity; for the bare difference of a Finite and Infinite duration, makes no difference in the natural reaſon of things. If two parallel lines were drawn out *in-finitum*, this would not alter their paralliſm, but the ſame diſtance they have, where I ſtand, they keep, though they reached through an infinite ſpace; ſo the ſame contingency, which is between matter and the force that moves matter now, muſt have been between them from all Eternity, if matter had been moved from Eternity. Matter is therefore ſuch an un-active nature in it ſelf, that it could never have commenced any Action in its ſelf, had not ſuch force happened to it either in time or Eternity; therefore all the motion of matter which is now in the World, is the effect of that adventitious force, whenceſoever that force happened to it.

7. Becauſe all motion is the effect of the adventitious force, therefore neither the parts of matter nor their motion, is the cauſe of the motion of other parts, which a re moved by their preſſure; but that contingent force, which moved the firſt parts, does move the others afterwards, as this appears by experience; ſo it is the foundation of all the Laws of local motion, which are delivered to us by modern Naturaliſts.

8. Since therefore this force is the cauſe of all the motion, and the ſyſtem of matter is framed into its faſhion by motion, whatever is the cauſe of the frame of the World, is the Author of this force; this force therefore is active in cauſing the motion of matter, but is it ſelf the efficacy of the agency of that active Being, which is the Framer of the World, if ſuch a one there be.

9. Let us then here ſuppoſe (and afterwards prove) what we do Believe, that it is God the Supream Being, whoſe agency by its efficacy did frame the World; then this agency does not only act upon the ſurface or outſides of Bodies, becauſe then the efficacy of this agency upon the interior parts of ſuch Bodies, depends upon the impenetrability, extruſion, and other modes of the exterior parts of ſuch moved Bodies: Now no agency whoſe efficacy depends upon the condition of other Beings, can be the agency of the Supream Being, whoſe agency is, and acts without dependance.

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The divine agency acts therefore not as an effort by external pulſion, but acting immanently in its ſelf, doth move matter locally.

10. The mutual reſiſtance in the internal parts of a Body (as in the caſe of a bent-bow or ſpring) though the inward parts ſhou'd be all affected with it, is yet nevertheleſs no Agency at all, but is the ſtoppage of the paſſage of ſome ſubtile moved matter, cauſed by the Obſtructive configuration of the Parts, in a rigid or ſolid Body: Therefore the divine efficacy that moves matter, Acting imminently in it ſelf, and intimately in all the Pores of moved matter, is the cauſe of all reaction and Elaſtick renitency from the internal preſſure in Bodies; but ſeeing it does cauſe this by imminent Agency in it ſelf, therefore it is a pure Energy. Now a pure Energy acting imminently in it ſelf, which though it moveth matter, yet doth not locally move it ſelf, * is a vital Energy, and ſuch Agency is the Agency of Life; and if we mark it, we have in our ſelves experience of ſuch an Agency in the motions, whereby we execute thoſe Actions, which we call properly humane. Chap. 2. 4.

Therefore the force of the Supream Being, moving all moved matter, is the Efficacy of a vital Agency; and conſequently there is Life in the Supream Being, if he be the Maker of the World.

11. Yet is not this the Agency of a Life void of all Sence and Perception, for though its Efficacy ſhould be ſo great, that it is ſufficient to move the maſs of matter Locally, yet for want of contrivance, it can only make an impetuous joſtle, a confuſed jumble, or promiſcuous medly of Matter, but not a World. It is therefore the Agency of a conſcious Life, that can take cognizance of its own doings in it ſelf, and move Matter with deſign, to produce a regular ſtructure of ſtupendious Mechaniſm (as is that of this viſible World) in a due proportion, order, and ſubſerviency of all its parts; now ſuch a conſcious Life is a Mind. Κοσμος. Cap 2. 7.

12. Yet neither is this the Agency of a Mind, that is indeed ſagacious enough (if it happens to advert) to frame ſuch a ſtately Edifice, but yet in its ſelf, is wholy indifferent and unconcerned whether there be any beauty or uſefulneſs in the whole, or any part of it; for though ſuch a Mind may chance to make ſome very few, or very ſmall parts with ſome proportionableneſs, yet it is abſolutely incredible that many, or the conſiderable parts, ſhould have any comely order, or good ſerviceableneſs at all; but that the whole material Syſtem ſhould be Erected, by ſuch utterly heedleſs Agency, into ſuch a goodly Fabrick, as is this which we behold with our Eyes, is altogether impoſſible, and is perfectly contradictious to the very Nature and Reaſon of Fortuitouſneſs: It is therefore the Agency of ſuch a Mind as hath reſentments; is Pleaſed or Diſpleaſed, Approves, or Diſapproves its own doings: But a Mind indued with ſuch reſentments is a Spirit: That being then to whoſe Agency the whole material World does owe its preſent frame; Cap 2. 9.

is nothing elſe but a Spirit, which worketh all in all by the counſel of his own Will: If therefore the Supream Being is the maker of ths World, he is not of a material, or any other nature but Spiritual.

13. This is the Concluſion that we were directly to deduce; That no other Being but a Spirit is the Maker of the World. But I did not prove, but ſuppoſe, that the World had a Maker, yet that follows likewiſe as a Corollary. Thus;

The force which we feel cauſes all Local motion, is not natural to matter, but contingent, whenceſoever this force happened to matter, it is the cauſe of the World's frame. It is certain, no force whenceſoever it is, that moves not by counſel, could cauſe ſuch motions as are in the Worlds frame; but all force that moves by counſel is the efficacy of a vital, mental, ſpiritual agency; therefore the World that was framed by ſuch force, was made by the Agency of a Spirit. Chap. 2. 9. Theſe two documents of Nature, are both confirmed by Scripture; which teaches expreſly that God is a Spirit; and in ſix days the Lord made Heaven and Earth.

14. Now ſince God the Maker of the World is a Spirit, and the ſupream Being, the Perfections that are included in his being the Moſt High, do ſpeak no other than a Spiritual nature in God; for be they never ſo high, as they are Moſt High, they argue him to be no other Moſt High Being, but the Moſt High Spirit; hence then we can infer from the nature of the thing, that God is therefore the Moſt High Life, the Moſt High Underſtanding, the Moſt High Will, but not the Moſt High Being of any other ſort; and whatſoever is not the Moſt High Spirit, is not by Nature God. The Scripture teaches God is Life, God is Light, God is Love, to confirm us in this.

15. Mr. *Rich. Baxter* following St. *Auſtin*, hath ſpoke a great deal of thoſe three, and has obſerved that a Trinity in Unity is imprinted upon the whole frame of Nature, but then confeſſes, whether we call thoſe three, Life, Light, and Love: or Life, Intellect, and Will; They are not the Trinity of Perſons, and that they are not, is manifeſt from theſe Principles; for ſince theſe three expreſs the Eſſential Nature of a Spirit, they cannot be the Three Perſons in the Divinity; becauſe if we ſhould take every one of theſe three by it ſelf, for one of the Three Perſons, we ſhall then divide the one Nature into three, inſtead of giving the ſame intire Nature in three Perſonal Subſiſtences.

16. If there be no other Supream Spirit Subſiſting at all, but only this one ſingle Supream Spirit, it is manifeſt then in the Reaſon of the thing, there is no more three Gods, though this One Supream Spirit, ſubſiſts intirely in Three diſtinct perſonal Subſiſtences, then there is, if it ſubſiſts onely in One perſonal Subſiſtence. This I note in the firſt place, to ſecure our Conception of God as One, whether there be One Perſon of the God-head, or Three; and it is not amiſs to obſerve, that becauſe

cauſe the moſt high Being is the Supream Spirit, all other Natures (ſuch matter is) are in their condition obnoxious to the Spiritual Nature.

17. But it can hardly be worth while to note, that though Nature, Form, Frame, Faſhion, and ſuch like Words, do in their derivation ſeem to connote the firſt riſe of things, yet Uſe hath frequently applyed them, to ſignifie only the things as they are in their ſeveral kinds, without our thinking how they came to be what they are; and ſo it muſt needs do, when we ſpeak of the Divine Nature which is Eternal. In like manner Exiſtence ſeems to inſinuate the firſt coming of things into Being; but in uſe it hath obtained moſt commonly to import no more, than that a thing is in being, and Subſiſtence ſignifies the ſame with Exiſtence, only connotes ſome permanency of Exiſtence.

CHAP. IV. *Of the Spiritual Agency and Subſiſtence.*

1. WE are now more diſtinctly to remark the ſufficiency of the Spiritual Nature, and the rather becauſe our buſineſs in this World of Bodies is ſuch, as may deceive us. Our Work, as parts of this corporeal Syſtem, is only moving the parts of matter from place to place, ſtaying or altering ſuch Local motion, and this we do not without ſtraining and contention; hereupon we are apt to over-value this Power, which is but an appendage, and that accidental, to the moſt eminent Functions of a conſcious Life, as being no more than a conſequent of the Minds ſuperiority over that baſer Nature. Now ſeeing the moſt radical agency of the Spiritual Life, and that which diſcriminates it from other Natures, is, as we ſee (*Chap.* 2, 3. 4.) that whereby it diſcerns betwixt Exiſtence and Non-Exiſtence, or betwixt ſomething and nothing. This would tempt us to ſuſpect, that a Minds Eſſential Agency, is to give, or annul this being of things which it conceives in it ſelf, and that in proportion to its ſufficiency; but ſhould this be true, yet it would be too great an aſcent to make at one ſtep, and would but amuſe, ſhoud it be ſo abruptly expreſſed; the eaſier way (though ſomewhat farther about) I like beſt, which will be by conſidering firſt Lifes Agency as Intellectual, and then as Voluntary, and in this way enough may be ſaid with ſufficient Evidence.

2. The Agency of Intellectual Life is thinking; now every one knows, that he hath that thing in his mind, which he is thinking of; The thing therefore that is the Thought, does thereby ſome way ſubſiſt in the Mind. I know Men in their different moods, are wont to make this Subſiſtence which things have in their Minds, ſome times more, and ſome times leſs than indeed it is: For when they obſerve (what is moſt certainly true) that all their concerns in the World, all their injoyment of their Riches, all their Pain and Pleaſure, all their Miſery and Felicity in Life, are ſupported wholly by the ſtrength of this very

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Subsistence which things have in their own minds; they are apt to over-value it, and to think this Subsistence must needs be very substantial, that can sustain such a mighty weight as they believe those things to have: On the other hand, when their Eye is turned from their own interest, and they compare this Subsistence, with that which things have in the World, they frequently too much deprecate and extenuate it; but however they think of it, this is certain, that this SubsistSence which things have in our Minds, is not just nothing at all, for were it so, the Sun would be no more in my Mind, when I am thinking of it, than when I am not; and when I think of the Sun, and not of a Mountain, I shall yet have a Mountain as much in my Mind, as I have the Sun; for if this Subsistence which we are now considering, be none at all, there could be no difference, for nothing differs not from nothing. But why should I Argue this? when every Man hath the most certain of all demonstrations to prove it, even his own inward Sense and Conscience, so that if he contradicts it, his Heart will give his Tongue the Lye: Yet I must add, as the Man is, even so is his Strength; the greater sufficiency any Mind hath, the more compleat is this Subsistence of things by their being conceived in it; and be the rate of it higher or lower, it is all the Subsistence which the Mind can give to things; and whatsoever it is, it owes its being wholly to the Intellectual Energy of the Mind. The Soul therefore by its Essential Perspicacity discerns this Existence of things, and its opposite Non-existence so intimately, that it admits of no doubt; for whether or no the Sun be in the Heavens, I cannot doubt, whether it be in my Mind or not, whilst I am thinking of it; and therefore I can certainly know always, whether things have this Subsistence or not.

3. We are not to think that a matter so naturally and necessarily known to us all, is to be taught us in the Scriptures, unless upon the by, where they are teaching us other more proper Documents; and so we meet with it frequently as a thing supposed to be known already: For example, St. *Paul* tells us, he hath the *Philippians* in his Heart, therefore they had this Subsistence in his Mind, and the *Corinthians* were in his Heart. The Deciples reason many things in their Hearts: Things come into the Mind of him that thinks evil Thoughts; Serving Wood and Stone like Heathens, came into the *Jews* Minds: They set up Idols in their Hearts; building God a Temple was in *David's* Mind and Heart. *Jerusalem* comes into good Mens Minds. I know the things, says God that come into their Hearts; detaining part of the money and denying it, was the thing that *Ananias* and *Saphira* conceived in their Hearts. It is no other Subsistence but this we speak of, that St. *Paul's* boasting had; it is this very substance or Subsistence which Faith gives to things hoped for.

ὑπόστασις.

And

And it is the ſame Subſiſtence, the begininng of which we are to hold faſt to the end. This likewiſe yields the whole ſuppoſitum to all things merely ſuppoſed; but this is over much proving, were it not that importunate oppoſition may make ſomething of importunity decent in the defence.

4. Wherefore ſince the Divine Nature is intellectual Life, and the Natural Agency of ſuch Life is thinking, therefore in the Nature of the thing it is certain, that God hath Thoughts; to which evidence of Reaſon, the Scripture gives its atteſtation, *Think of me, O my God for good. I know the Thoughts that I have towards you, Thoughts of Peace and not of Evil. Many are thy Thoughts to us ward*, &c. Chap. 4. 2. Nehe. 5. 19. Jer. 29. 11. Pſal. 92. 5.

5. Becauſe the Natural Agency of an Intellectual Life, gives a Subſiſtence to things in the Mind, by conceiving them in the Thoughts: Therefore according to the Reaſon of the Divine Nature, the things thought of by God, have by his thinking of them a Subſiſtence in the Divine Mind, nad this their ſubſiſtence is proportionable, to the ſufficiency of the Divine Intellect; accordingly the Scripture Teaches us, that things are in God's Mind by his thinking of them. *Theſe things* (*ſays* Job) *has God laid up in his Mind.* That which the Faithful Prieſt ſucceeding *Eli*'s Houſe did do, was all according to what was in God's Mind; and the Lord performeth the Thoughts of his Heart, in a grievous Whirl-wind ſent down upon the Wicked, *&c.* Chap. 4. 2. Job. 10. 23. 1 Sam. 2. 35. Jer. 23. 20.

6. But of the Subſiſtence which things have, that is not by our conceiving them in our Minds; we are to obſerve, 1*ſt*. That when we have no aſcertaining Evidence, that ſuch or ſuch a thing Subſiſts in the World, yet the Eſſential Agency of Conſcious Life, perceiving the abſolute immediate oppoſition betwixt Exiſtence and Non-Exiſtence, aſſures us that one of theſe two is really the Caſe; for though my ſight may not certainly diſcern there are ſpots in the Face of the Sun, yet without the help of my Eyes, my Mind aſſures me, there either are ſuch ſpots, or there are not. And 2*d*. When we have ſufficient Notice of the Subſiſtence of ſuch things in the World, yet is it the Minds ſame radical Perception betwixt Exiſtence and Non-exiſtence, which is its aſſurance that ſo they do indeed Subſiſt. For example, *Cogito, ergo ſum*, hath been thought a firſt Principle in Phyſiological Inquiries, and of prime evidence in it ſelf: But were it not for this prime intellectal Agency of the Mind, diſcerning the difference betwixt Exiſtence and Non-exiſtence, it would be perfectly indifferent to the Mind to conclude, *cogito, ergo non ſum*, or, *cogito, ergo ſum*; and this being ſo in every inſtance, it is plain all our knowledge which we have of the Subſiſtence of things in the World, depends on the force of this radical Energy of the Soul. Now theſe two, (*viz.*) The oppoſition betwixt Exiſtence and Non-Exiſtence, and the Subſiſtence of things in our

our Thoughts, are ſo infallibly evident to us, that the moſt extravagant imaginations of Phyrrhoniſme it ſelf, could never touch, or in the leaſt affect them.

So that in deſpite of all the Wickedneſs and Folly that can enter into Mortals, God will have this Teſtimony for himſelf inviolably Sacred and fixed in their Hearts, by the help whereof they may (when they like to think ſoberly) come to the knowledge of the Truth.

7. When we perceive that things Subſiſt in the World, we do not only perceive that ſuch their ſubſiſtence does differ from Non-exiſtence, but likewiſe from that Subſiſtence which they have by being conceived in our Mind: For we are aſſured, that they Subſiſt in the World, when they are not in our Thoughts, as well as when they are; and we can think of things that Subſiſt not at all in the World, as well as of thoſe that do.

Since then theſe two Subſiſtences do thus differ, we may term the Subſiſtence, which things have in the World, their real Subſiſtence; and that which they have in our Mind, their notional Subſiſtence; which is not therefore really no Subſiſtence of the thing at all, but is not that real Subſiſtence, whereby the thing is what it is in the World.

Our Conception therefore of things Subſiſtent in the World, gives them another diſtinct Subſiſtence (ſuch as it is) in our Minds.

But we muſt obſerve farther, that becauſe in this caſe it is the very thing, and its Subſiſtence in the World, that the Mind conceives; therefore that thing and its Subſiſtence which is real in the World, do both notionally ſubſiſt in one Conception. I ſay the thing, and its real Subſiſtence in the World, do both ſubſiſt notionally in our Mind: Here then are two diſtinct Subſiſtences of the ſame thing which do differ, not only in number, but in their condition or kind: Hence it follows;

8. Becauſe matter (and its qualities) hath no power to conceive its own Subſiſtence, therefore it can have in it ſelf only one of theſe Subſiſtences, which is the real. When I actually conceive in my Mind the viſible World, or any part of it, I perceive that it hath a Subſiſtence in Nature, which is its real Subſiſtence, and a ſecond in the conception of my Mind, which is its notional Subſiſtence; ſo that the viſible World, and every piece of it, hath only one real Subſiſtence; but then the World, and its real ſubſiſtence, hath as many notional ſubſiſtences, as there are Souls actually thinking of it.

9. When my Mind does actually form a Conception of its own being, then does my Mind actually ſubſiſt in its ſelf, in two diſtinct ſubſiſtences, the one real, and the other notional; but when my Mind does not actually conceive its own being (as we know the Mind does not, when it is wholly taken up with the Thoughts of other things) it has for that time one, one ſubſiſtence in it ſelf, the really but not the notional.

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10. Suppoſing then a Mind that without any diverſion, does always actually conceive its own real ſubſiſtence, it is evident, that ſuch a Mind hath perpetually two ſubſiſtences in it ſelf; the firſt in order, is its real ſubſiſtence, and the ſecond, that in the Conception. Now ſince we ſuppoſe the Supream Spirit, is ſuch a Mind as is not ignorant of its own real ſubſiſtence; and hath no dorment Powers that it ſhould ever be diverted from the actual conception of it ſelf, therefore this Mind ſubſiſts perpetually in two different ſubſiſtences. God therefore the Supream Spirit, does in himſelf, ſubſiſt in no leſs than two diſtinct ſubſiſtences, whereof the one is a real ſubſiſtence: But whether the ſecond be a real and ſubſtantial ſubſiſtence of the God-head, or only notional, I confeſs cannot be inferred barely from God's being of a mental Nature; but on the contrary, if he be a Mind of the very beſt of that ſort of Minds whereof our Souls are, or of any other beſides the moſt High, or if the Supereminency of the Supream Mind above all others, be only its uninterrupted actual conception of its own being, and of all others which it knows, it might be demonſtrated, that there is but one real ſubſiſtence of the Deity. We muſt therefore inquire, wherein is the Supereminence of this moſt high Being, that we may examine, whether there be in it diſcernably ſuch peculiar Characters, as yield us a ſufficient Evidence, that it has naturally more real ſubſiſtences than one; for if there be not, the nature of the Deity will not evince this point of the Churches Faith: But the Church is left wholly to its own proper province, and to prove it by Scripture; and that proof however will retain its own full ſtrength, tho' this natural Evidence ſhould not be ſuper-added.

CHAP. V. *Of the Trinity.*

1. WE have ſeen that no one can rationally deny, that the Divine Nature being mental, does ſubſiſt at leaſt in two diſtinct ſubſiſtences; the firſt whereof is real, and for the condition of the ſecond, we are to conſider the peculiar Characters of the Supream Spirit, which we know to be ſuch attributes as theſe. An independent ſelf-ſubſiſtence, being (as ſome call it) ſelf Originate, ſelf Sufficiency, even All-ſufficiency; Omnipotence, Omniſcience, Ubiquity, Immutability, Unity, Eternity, moſt perfect Truth, Goodneſs Bleſſedneſs, Holyneſs, *&c.* Theſe may be proved both from the reaſon of the thing, and Revelation, to be perfections of the Divine Nature; but I need not undertake here, what hath been done by many others, and is univerſally acknowledged.

2. This being the condition of God the Supream Mind, we are fully aſſured by the Omniſcience, *&c.* of this Divine Mind. *1ſt.* That whatever God does not conceive, that really is nothing; and we are

no leſs aſſured by the abſolute perfection of the Divine Truth, &c. 2*d*. That whatever God does conceive not to be, that hath no Being, and is nothing. And 3*d*. On the other hand, whatever God does poſitively conceive to be, that really is or doth ſubſiſt. And 4*th*. The independent All-ſufficiency of God, &c. Aſſures us, that without the concurrence or aſſiſtence of any other thing whatever, this Divine Mind can poſitively conceive a thing to be. And from hence we can Argue, as from certain Principles.

3. That ſince God can poſitively conceive a thing to be, without the Preſence or Antecedent Being of any other thing beſides himſelf, he can, when there was nothing elſe beſides himſelf, conceive a World to be, and if he does ſo, then according to the reaſon of the Mental Divine Nature (*chap*. 4.) the World hath a ſubſiſtence in the Divine Mind, by ſuch a poſitive conception of it.

And becauſe God never poſitively conceives a thing to be, but it doth really ſubſiſt in it ſelf; therefore the World having a poſitive ſubſiſtence in the Divine Conception, hath a real ſubſiſtence in it ſelf.

4. Now ſince the real ſubſiſtence of the World in it ſelf was made, and yet not made with hands, but by the Agency of an Almighty Mind, we muſt obſerve, that this Almighty Mind cauſeth all things, which it does cauſe in a way, whereby the mental Agency does effect. Now the mental Agency being conceptive, and every poſitive Conception giving a ſubſiſtence to the thing conceived in the Mind, that poſitively conceives it, (as is ſhewed, *Chap*, 4. 2.) the very ſubſiſtence of the World in it ſelf (being it is the effect of the Divine poſitive Conception of it) is nothing elſe, but the ſubſiſtence of the World in the Divine Mind cauſed by this poſitive Conception of it: So that all the real ſubſiſtence which the World has in it ſelf, is its poſitive ſubſiſtence in the Divine Conception, as being poſitively conceived in the Divine Mind.

And the abſolute perfection of the Divine Truth, does fully aſſure us of this; for the Truth of the Conception of a thing, is nothing elſe but its agreement with the real Nature of the thing conceived. Since then the Truth of the Divine Conception is abſolutely perfect; when the World ſubſiſts in the Divine Mind, by the poſitive Conception of it, there is a moſt abſolute perfect agreement betwixt its poſitive ſubſiſtence in the Divine Conception, and its real Subſiſtence in it ſelf; but no kind of agreement is abſolutely perfect, but a real identity: for ſo long as one is not the other, whatever the Similitude is, there remains ſome diſagreement. Therefore there is a real identity betwixt the Worlds ſubſiſtence in it ſelf, and its ſubſiſtence in the Divine Mind in the poſitive Conception of it: that is to ſay, they are really the very ſame, as then the ſubſiſtence of a thing, in the poſitive notion of it, conceived in our own Minds, is the vital ὁμοίωμα τὲ πραγματος (the vital repreſentation of a thing) ſo in the poſitive Conception of it in the Divine Mind, is τὸ αὐτος the thing it ſelf

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5. This gives us the ground and rate of the diſtinction betwixt the notional and real Subſiſtence of things (mentioned *chap.* 4.) For ſeeing ſeeing the real Being of things in the World, is the ſame with their being poſitively conceived in the Divine Mind; therefore as our thoughts are to God's thoughts, ſo is the notional ſubſiſtence of things in our poſitive conception of them, to their ſubſiſtence in the poſitive Divine Conception, that is (as appears) to their real ſubſiſtence in the World. And as our Thoughts are not nothing, ſo the notional ſubſiſtence of things in our poſitive Conception of them, is not nothing neither. Iſa. 55. 9.

Since the real Being of all things in the World, is their ſubſtantial ſubſiſtence and preſence in the Divine Mind, the Deity it ſelf is preſent (and more) to the very ſubſiſtence of every one of them, and therefore the World and every part of it, is really & ſubſtantially preſent in the Heart of God: and God is not placed in the heart of the World, or in any of its upper ſtories, from whence, either by an unaccountable Vertue, or the Miniſtry of ſome Creature, he executes his Will upon things at a diſtance from him: Even as the notional ſubſiſtence which things have in our Minds, by our poſitive conceiving them, is nothing elſe but their Being and Preſence in our Minds. If we conceive a Circle or Quadrangle, no part of the one, or Angle of the other hath any notional ſubſiſtence, but what is its very Preſence in our Mind.

Therefore we Live, Move, and have our Being in God, becauſe we are his Off-ſpring, as being Conceived by him. Acts.

6. Becauſe the World antecedently to this poſitive Conception of it, in the Divine Mind was nothing, and this Divine poſitive Conception of it gave to the Worlds ſubſtance its real Subſiſtence in its ſelf; this Divine poſitive Conception is therefore the Creating of the World; For Creation is giving a real ſubſiſtence to a ſubſtance, which hath otherwiſe no real ſubſiſtence, and indeed is nothing

7. And ſeeing God is ſelf-ſufficient, he can ſubſiſt whether he does poſitively conceive a World to be or not: therefore the Being of the World reſults not neceſſarily, from the Being of the Deity, but is freely Created and Eſtabliſhed. The World therefore is, or is not, as it pleaſes God to conceive it.

8. Thus it is with all temporary Beings, which as ſuch have no ſubſiſtence, and are nothing antecedently, to the poſitive Conception of them, in the Divine Mind. But becauſe the Deity it ſelf, as has been ſhewed (*chap.* 4. 10) has another ſubſiſtence, antecedently to that ſubſiſtence of it, which is in its poſitive Conception, by the Divine Mind; not only this other ſubſiſtence (which is the firſt in order, and which the Deity hath otherwiſe then by Conception) is Eternal, but likewiſe the ſubſiſtence of the Deity by Conception in the Divine Mind, is Eternally ſo; for ſince nothing really is, but what

is, but what is positively conceived by the Divine Mind, and the Being of the Deity in its first Subsistence is eternal; therefore the Being of the Deity in its first Subsistence is eternally conceived positively in the Divine Mind; consequently the Subsistence of the Deity in the positive Conception of it in the Divine Mind, is also eternal.

9. It hath appeared from the condition of the mental nature, that the Deity doth subsist in two distinct perpetual (that is Eternal) subsistences, whereof the one, that is the first, is a real subsistence of the Divine Nature, and the other is a subsistence of the Divine Nature, by being conceived in the Divine Mind. Now since the first is a real and substantial subsistence of the Divine Nature, and yet not a subsistence by being conceived in the Divine Mind, and the second (whether substantial or not) is a subsistence of the Divine Nature by being conceived in the Divine Mind; these two subsistences of the Divine Nature, are substantially distinct; for seeing the first subsistence is substantial, if the second be not substantial, there is a substantial distinction betwixt them. Because any subsistence that is substantial, is substantially different from one that is not substantial; but if not only the first subsistence of the Divine Nature, but likewise the second be substantial, then because the one subsistence is not the other, the one real substantial subsistence, is not the other real substantial subsistence, and therefore they are substantially distinct one from the other.

Cap. 4. 10. Cap. 5. 8.

10. It remains therefore to be inquired, whether these two subsistences which are thus really distinct, do differ as a real, from what is not real, or as one real differs from another real: now because this nature is an Omniscient Mind, and an Omniscient Mind does ever positively conceive its own Nature, and because the Perfection of the Divine Truth is such, that whatsoever subsists in the Divine Mind by being positively conceived, hath by being so conceived, a real and substantial subsistence: therefore this subsistence of the Divine Nature which is by such positive conception, is real and substantial. And because the first subsistence is substantial as well as this second, therefore they differ as one real from another real; therefore there are two real substantial subsistences of the Divine Nature, which are substantially distinct the one from the other.

C. 4. 2, 10. Cap 5 4.

11. By this account it likewise is plain, that the conception whereby the Divine Nature subsists in its second subsistence, is not a conception creative of the Divine Nature; for a creative conception gives being to a substance that otherwise hath no real subsistence, but the substance which hath its subsistence by this conception, hath otherwise a real subsistence. I say therefore this conception is not creative; but yet it is procreative or generative, by which I mean, it is such a conception whereby a substantial nature hath a second real subsistence,

Cap 5. 6.

which

which hath otherwiſe than by conception, another real ſubſiſtence. And this procreative or generative conception infinitely differs from the creative; for the creative is indifferent, becauſe God may be, and yet may or may not create a World; but this procreative conception of the Divine Mind, is eſſential to its nature; and therefore the ſecond real ſubſiſtence which is by this procreative or generative conception, is natural to the Being of the Deity, as well as the firſt. Cap. 5. 7.

12. The Divine Mind in its firſt ſubſiſtence does conceive the Divine Nature. If this Divine Nature ſo conceived, be not the ſame the very ſame with the Divine Mind, that doth conceive it, then there is ſome defect in the truth of the Divine Conception, God conceiving not his own very Nature, but ſome other Nature inſtead of his own; which is contradictious to the Attribute of the Divine Truth. We have therefore the aſſurance of God's Eſſential Truth, that it is the ſame, the very ſame Divine Mind, the very ſame Divine Nature, ſubſiſting in the firſt of theſe two real Subſiſtences, not conceived, and in the ſecond, conceived. Therefore there is really and truly only one and the very ſame God ſubſiſting in theſe two real Subſiſtences, which are really diſtinct Subſiſtences. Cap. 4. 10.

13. If the Divine Nature really ſubſiſting be not God indeed, then to be God, and not to be God, is all one (which is a contradiction:) but if the Divine Nature really ſubſiſting be God indeed, then the Divine Nature really ſubſiſting in the firſt real ſubſiſtence is God indeed, and the Divine Nature really ſubſiſting in the ſecond real ſubſiſtence is God indeed, ſo that each of the two is God indeed, as well as both is God indeed.

14. Now ſince the Divine Mind in its firſt ſubſiſtence does conceive the Divine Nature, and that nature hath by ſuch conception a ſecond diſtinct ſubſiſtence, therefore the firſt with reſpect to the ſecond ſubſiſtence of the Divine Nature, is the Parental ſubſiſtence of the Divine Nature; and the ſecond with reſpect to the firſt, is the filial ſubſiſtence of the Divine Nature. Cap. 4. 10. Cap. 5. 10.

15. It hath been ſhewed before, that it is of the Eſſence of a mental nature to conceive; wherefore ſince God in the filial ſubſiſtence, is the divine mind ſubſtantially ſubſiſting, he does in this ſecond ſubſiſtence conceive the divine nature. But then the conception, whereby the divine mind in its ſecond ſubſiſtence does conceive the divine nature, is not procreative. And the reaſon of this is heedfully to be obſerved; for the very form of this ſecond ſubſiſtence is *Divinus Conceptus*; and therefore the divine mind in this ſubſiſtence conceiving, imports no more, than this its own formal ſubſiſtence of the divine nature; and conſequently by it, there is no other real ſubſiſtence of the Deity but preciſely its own; for when a thought thinks, a life lives, a *Conceptus* conceives, it is no more than barely a thought is or ſubſiſts, a life is, uſe. Cap. 4. 2. Cap. 5. 14.

I uſe the Latine *Conceptus*, becauſe one Engliſh word is too much debaſed in common

ıs, or a *Conceptus* is; ſo that when the Divine *Conceptus* conceives its own nature, this is neither more nor leſs, than the Divine *Conceptus* does actually exiſt in its own Eſſential Subſiſtences; therefore this Conception, which the Divine Mind in this its ſecond Subſiſtence hath of its own nature, inferring no other Subſiſtence of the Deity, but only its own, is not a Procreative Conception.

16. The Conception, which the Divine Mind in its firſt Subſiſtence does conceive, is procreative of another Subſiſtence of the Deity, but then this Procreative Conception is one and eternally the ſame. Now becauſe the Conception, which the Divine Mind in its ſecond Subſiſtence hath, is not procreative, therefore according to the reaſon of the Divine Nature, the Deity hath no more than one and the ſame Subſiſtence by being conceived. There is then but one Filial Subſiſtence of the Divine Nature, and that is eternally the ſame.

Cap. 4. 10.
Cap. 5. 10.
Cap. 5. 15.

17. But yet the Divine Mind in its ſecond Subſiſtence does conceive with a Conception, creative of other things; for though in this its ſecond Subſiſtence, its conceiving its own Being, is preciſely its own ſecond Subſiſtence, yet it is plain conceiving a World is not ſo. Now, becauſe whatever is poſitively conceived by the Divine Mind, hath a real Subſiſtence by its being ſo conceived; therefore the Divine Mind in its ſecond Subſiſtence, whenever it conceives any other Nature beſides its own, does conceive with a creative Conception, which gives a ſubſtantial Subſiſtence to that other Nature conceived. Therefore the Divine Mind in its firſt Subſiſtence only, does by conception procreate another Subſiſtence of the Divine Nature, but both in its firſt and ſecond Subſiſtence, it doth create the World. Thus doth the condition of the Divine Nature diſcover, that God, the Creator, doth ſubſiſt in no leſs than two real ſubſtantially diſtinct Subſiſtences: For if we will not affirm God to be a Dependent Being, or aſſert other things to be independent; if we will not reduce him to the meaſures of a Creature, nor deny him in truth to be the Creator, we cannot deny, but at leaſt there are two real diſtinct Subſiſtences of the Deity; but whether the Moſt High Being diſcovers it ſelf to have a third, comes now to be conſidered.

Cap. 5. 4.

18. In order to which we muſt remember, that every Mind, that is, Spirit (*animus*) hath reſentments, whereby it is pleaſed or diſpleaſed, liketh or diſliketh, and that no Mind could frame the World but a Mind indued with Spirit. The Divine Mind, as has been ſhewed, is a Spirit; which is alſo certain, from the Attributes of the Deity; for if the Divine Mind was without reſentments, it would have no concern for its own, or any other Being: It would not indeed like evil, but neither would it like good; it would not be miſerable, but neither would it be bleſſed; it would not be unholy, but neither would it be holy, as being a Nature wholly uncapable of ſuch perfections. But it is

Cap. 2. 9.
Cap. 3. 12.
Cap. 3. 14.

ſure

ſure, and confeſſed by all, that goodneſs, bleſſedneſs, and holineſs, are eſſential to the Divine Nature, which therefore has reſentments, and likes or diſlikes, is pleaſed or diſpleaſed. Now theſe being in God, the reſentments of a conſcious life, they are therefore voluntary, and conſequently God wills or nills, as he likes or diſlikes. Theſe things being acknowledged, and certain; Cap. 2. 9.

19. I obſerve the natural good of every thing in its ſelf, is the preſervation or improvement of its Being: and that is naturally good to other things, which contributes naturally to this good of them. All benevolence therefore (that is to ſay, all willing of good) does will the being, or improvement of the thing, to which it is benevolent. Now it being infallibly certain, that God does not diſlike his own Divine Being; for it is the very Spirit of the Devil, to diſlike his own Being, and the Divine Being too; and it alſo being certain, that he is not indifferent towards it, for that is repugnant to the Spirit of his Mind; Cap. 2. 9. therefore he does like the Being of his own Divine Nature; and becauſe he wills as he likes, therefore he does certainly will the Being or Improvement of his own Divine Nature; but becauſe the Being of the Divine Nature is the Moſt High Being, and it is contradictious to the whole Nature of all Beings, to be higher than the higheſt Being Cap. 3. 1. actually is, it is therefore a contradiction for any Volition that wills Being, to will the Improvement of the higheſt Being; conſequently that Divine Volition, which wills the Being of his own Divine Nature, is a complacential benevolence, whereby preciſely the Being of the Divine Nature it ſelf is willed.

20. Every Volition which really wills the Being of any thing, if it be an abſolute Volition without Reſerve, it does ſo will the Being of that thing, that the thing does really ſubſiſt by being ſo willed, if in caſe it be in the power of that will; but if the thing willed does not ſubſiſt thereby, then it is from ſome defect in the power of that will, from whence ſuch a Volition becomes a vain and empty wiſh. But God's Volition of the Being of the Divine Nature, is an almighty, unreſerved, all-ſufficient willing of it; therefore through no defect of power, is the Divine Volition a vain or empty wiſh; and conſequently the Being of the Divine Nature is, and does ſubſiſt for Being ſo willed with ſuch an almighty Volition: for it is a contradiction for that not to be, which is willed unreſervedly by an omnipotent Mind, even becauſe it is willed, and ſince it is the real Subſiſtence of the Divine Nature that is willed, therefore the Divine Nature has really ſuch a Cap. 5. 19. Subſiſtence by being ſo willed, even becauſe it is ſo willed.

21. Now becauſe this Divine Volition doth ſtatedly exert it ſelf, this Subſiſtence of the Divine Nature doth proceed ſtatedly from ſuch ſtated willing; the Being of the Divine Nature therefore in this Subſiſtence, is by proceſſion.

22. And

22. And as I remarked concerning the ſecond Subſiſtence, ſo I may
Cap. 5 15. proportionably of this Subſiſtence; for it never proceeds forward to another Subſiſtence of the Divine Nature by Volition, becauſe all Subſiſtence of the Divine Nature by Volition, is no other than this very Subſiſtence of the Deity.

23. But though the Deity in this Subſiſtence never proceeds forward to another Subſiſtence, by willing the Being of the Divine Nature; yet that hinders not, but the Divine Nature in this Subſiſtence may efficaciouſly will the Subſiſtence of that which is not the Divine Nature, ſuch is the World; and conſequently the Divine Nature in this Subſiſtence of it, is no leſs creative of other things, than in its two forementioned Subſiſtences.

24. I ſay the other two; for the firſt real Subſiſtence of the Divine Nature, being its Subſiſtence in vital Agency conceiving, and the ſecond being its Subſiſtence by being conceived, they are really two diſtinct Subſiſtences, and this real Subſiſtence by proceſſion being neither of them, it is therefore really diſtinct.

25. No Nature is willed, but a Nature conceived in the Mind; therefore the real Subſiſtence of the Divine Nature by conception, according to the reaſon of the thing, is in order before its Subſiſtence by Volition; and becauſe the Subſiſtence by conception, is in order poſterior to the real Subſiſtence of the Divine Mind conceiving the Divine Nature; therefore the Divine Mind conceiving, that is the Deity in its Parental Subſiſtence, is the firſt in order, and the Divine Mind conceived, that is the Deity in its Filial Subſiſtence, is the ſecond, and this its Subſiſtence by being willed, is in order the third; which becauſe it
Cap. 2. 5. is by Volition, is therefore the Deity in its Spiritual Subſiſtence.

26. Yet it is no other Nature which really ſubſiſts in this third Subſiſtence, but the ſame which ſubſiſts in the other two; for as I ſhewed,
Cap 5. 19. it is the ſame, the very ſame Divine Nature, whoſe Subſiſtence is willed; therefore only one, and the ſame God ſubſtantially ſubſiſts in all theſe three diſtinct real Subſiſtences.

27. If the Divine Nature really ſubſiſting be not God, then there is no God; but if the Divine Nature really ſubſiſting be God, then the Divine Nature really ſubſiſting in this third real Subſiſtence, is God; ſo every one of theſe Three is intirely the one God, as well as all the Three intirely is the one God.

28. To conclude therefore, having learned from the things that are made, and the Creation of the World, that God is, and is the Moſt High Being, the Supream Spirit, we are in conſequence to acknowledge from the perfections of the Supream Spirit, that he ſubſiſts in three really diſtinct ſubſtantial Subſiſtences. But this conſequence we ſhall not perceive, unleſs our underſtandings have firſt cleared themſelves from falſe apprehenſions of the Spiritual Nature; for if we only build upon our childiſh fancies, and conceit a Spirit to be an extended ſub-

ſtance,

ſtance, but much purer than the thinneſt Air, or ſubtileſt Æther; and thinking it not yet rair enough, refine it higher into a meer imaginary ſpace: or finding all places full of bodies, that we may find room for it to exiſt in, affix to it penetrability, or ſome ſuch arbitrary notion; we ſhall as certainly conclude according to this proceſs of Thoughts, that the Supream Spirit hath but one real Subſiſtence, as we are ſure that matter hath no more. But if laying aſide ſuch incoherent notions, we ground our Thoughts of a Spirit, upon what Nature it ſelf (God's Grace aſſiſting) does plainly teach us all, we ſhall then be fully convinced, that there is a Being, which does conceive a difference betwixt Exiſtence and Non-exiſtence, betwixt ſomething and nothing; which being ſo, conceiving is a Mind or Spirit; and that this Mind forming Conceptions of its own Being, or of other things, does thereby give them ſuch a Subſiſtence in it ſelf, as is anſwerable to its conceptive Abilities; of which alſo Nature gives us an abſolute Aſſurance. This will lead us directly to conclude, that the Supream Spirit does indeed ſubſiſt in three really diſtinct Subſiſtence, according to the reaſon of its moſt bleſſed Perfections. For God ſubſiſts in vital Agency conceiving his own Nature; as God is really true, he does alſo really ſubſiſt by being ſo conceived. God abſolutely wills the Being of his own Nature; and as God is really holy, he does alſo really ſubſiſt by being ſo willed. He that denies this, denies in Reaſon the Being of the Supream Spirit; he that confeſſes it, confeſſes Three real Subſiſtences of the Moſt High Being. God ſays of himſelf, *I am that I am*; and conformably we may ſay, he is Exiſtence in a Subſiſtence; and he is no leſs ſo, in real Truth; and he is no leſs ſo in real Holineſs. And when we have ſaid this, we may perceive, we have ſaid at once, that he is the Supream Spirit, and that he ſubſiſts in a Trinity of real Subſiſtences, if we do but obſerve, that there is no Truth, but what ſubſiſts in a Mind (the Truth of a notion in a notional Subſiſtence, and the Truth of a thing in a real Subſiſtence) and that there is no Holineſs, but what ſubſiſts in a Will. If therefore we do not disbelieve God's real Truth and Holineſs, traducing thereby his great and terrible Name *Jehovah*, we are in reaſon to confeſs the ever Bleſſed Trinity.

CHAP. VI. *The Natural and Moral Conſequents.*

1. BEfore we proceed to the Scripture Evidence, we may obſerve, Firſt, ſome Natural, Secondly ſome Moral Conſequents, reſerving the Practical to the cloſe of all. In deducing the preceeding account of the Trinity, I oft uſed the terms [becauſe and conſequently] which are to be underſtood as cauſal or conſequential in arguing,

not in the reaſon of the Exiſtence: For we having in our Mind a prior Evidence of one Divine Perfection or Subſiſtence, do thereby diſcern that this perfection or ſubſiſtence is of ſuch a Condition, that it doe s not ſubſiſt without another, but in the Divine Nature, or its Subſiſtences. There is no Cauſe or Conſequent, there being nothing in God before or after, either in cauſation, or in time. But we perceive the Divine Mind doth not ſubſtantially ſubſiſt conceiving the Divine Nature, if the Divine Nature doth not alſo ſubſtantially ſubſiſt in *conceptu*. And the Divine Nature being ſpiritual, doth not in its two firſt ſubſiſtences will its own real ſubſiſtence, if it does not alſo really and ſubſtantially ſubſiſt, being willed by an Almighty volition. By this whole proceſs therefore, we are to underſtand, that the Divine Nature is ſuch, that according to its condition, it does ſubſiſt in Trinity, but the cauſe of its doing ſo is not aſſigned, only the cauſe of our apprehending it.

From hence we ſee that the three real ſubſiſtences being natural in the Deity, ſince the Deity is Eternal, the Nature, and all its three real ſubſiſtences are therefore coeternal. As we would ſay, whether matter be Temporary or Eternal, its ſubſiſtence and its three dimenſions are all Contemporary, or Coeternal.

2. By the like reaſon, we ſee there are no more than three diſtinct real ſubſiſtences of the Deity. For ſince the ſupream life, light, and benevolence, or the ſupream life, mind, and will, do compleat, or are the intire ſpiritual nature, there are neither fewer nor more ſubſiſtences than agree to the reaſon of ſuch a nature.

And as that has appeared to be no leſs than three, ſo we find no more belong to ſuch a being.

About thirty years ago came forth a Pamphlet of the Origenian Doctrine, which, as I remember, was to this effect. The ſuper-abundant fulneſs of Being in the Deity, did repreſent it ſelf in a ſecond ſubſiſtence, which though ſomewhat rebated in its perfections, was yet nevertheleſs really Divine: and ſo proceeded to a third, which was inferiour to the ſecond, but yet truly Divine likewiſe; and then the Divine fæcundity being ſo far exhauſted, that there could be no more Beings truly Divine: what was made afterwards, was Created Celeſtial Spirits, and the Souls of the World, and then Matter: a ſubſtance wholly paſſive; and then what was not wholly ſubſtance, ſuch as material forms, which ſome account evanid ſubſtances, others moods and accidents of matter, and ſo being quite effected it ceaſed. But this ſhould not have been given us as the Origenian, nor yet as the Genuine Platonick Doctrine of the Trinity, if we may believe the Factors of that Philoſophy, for that (they ſay) was nearer the truth, if not the very truth, whence ſoever its Heathen Author came by it. But whether *Plato* receiv'd it from the *Jews*, who in his time, and before

fore, had their Synagogues for Worſhip in *Greece*, or from others that learned it from them, or from ſome Ancient Tradition, or from the reaſon of the thing (which I have ſhewed to be practicable) we are no ways concerned to know. But it is true, this Scheme was conſonant to the opinion of the later Platoniſts, and from ſome ſuch invented model of old, the *Arrian* Hereſie ſeems to have had its riſe, ſome few Texts of Scripture being preſſed by force to ſerve the Hypotheſis. For this whole draught is meer preſumption, and arbitrary fiction, which though it be laden with a thouſand abſurdities, yet has no ground to ſupport it, but the pretty fancy of a gradation, whereby they would avoid what they account the too great diſtance betwixt the Divine Nature, and the Created. But ſince God is infinitely Bleſſed over all, there will be an infinite diſtance betwixt the perfections of his Nature, and thoſe of all Natures not infinite. So that this is a Fabrick erected without any Foundation, and would not anſwer the uſe it was deſigned for, though it had been never ſo well ſupported. Such fineneſſes may indeed ſerve to entertain the leiſure of a Reader, but every conſiderative Man frames the Counſels of his Life upon the ſolid Evidence of Nature, and not on the concinnity of a pickquaint Wit. And to ſpeak a ſad truth, the licentiouſneſs of Hypotheſis-Makers hath done unſpeakable miſchief to the preſent Age, that is of it ſelf but too much addicted to the gaity of Romantick Conceits.

But for what concerns the Divine Being in this deviſed Scheme, we may obſerve, that it is plainly frivolous: for ſhould the reaſon why the prime ſpiritual Nature does ſubſiſt in no more than three repreſentations be as he ſays it is, becauſe the fæcundity of the Divine Being was exhauſted ſo far, that it could yield no more afterward; with the like reaſon we are to affirm, that God made Matter (which is the prime Corporeal Nature) to ſubſiſt only in three dimenſions for this very Reaſon, even becauſe there was not ſtuff enough in it to repleniſh four dimenſions or more. But as we ſee well enough, that the too great conſumption of matter is not the reaſon why it ſubſiſts only in three dimenſions, but becauſe the Corporeal Nature is perfectly compleat in theſe three, and an extended ſubſtance is uncapable of more.

In like manner we learn, that the Deity exiſts in no more than three ſubſiſtences, not for lack of any ſufficiency (for then he is not the Supream Being) but becauſe his Spiritual Nature (as has been ſeen) is perfect in theſe, and admits no more.

3. And for the inequality of theſe three, ſuggeſted in the Hypotheſis, it is alſo repugnant to the perfections of the Deity. For ſince the Divine Nature is independent on any other thing, that ſubſiſtence which it has in the agency of an Eternally Holy Will, is equal to that which it hath in the agency of an Eternally Perfect Truth; and

each of these is equal to that subsistence which it hath in the agency of an Eternally Conscious Life.

4. The three Divine Subsistences have been thought by some to be only our partial inadequate conception of the one Divine Nature; and one Writer observing that the Divine Intellect and Will have commonly been considered in the explication of the Trinity, he has through great ignorance (not without scornful slander of the Catholick Faith, and contumelious usage of the Divine Majesty) exposed them to the World under the approbrious style of *Faculty Gods*: But it appears from the foregoing account of the Trinity, that such apprehensions and wrath are from meer mistake; for the infinite Life, Light, and Love, or the infinite Life, Mind, and Spirit, is intirely the Divine Nature, and this subsists intirely in the first subsistence, conceiving, and intirely in the second, conceived, and intirely in the third, willed.

5. Since the Divine Mind in its first subsistence is not it self, unless it does conceive the Divine Nature, and yet there is no conceiving the Divine Nature, if there be no *conceptus* of the Divine Nature, and *vice versâ* no *conceptus* of the Divine Nature subsists, if the Nature subsists not conceiving it: therefore the first and second substantial subsistence of the Divine Nature are not at all themselves, if they be separated.

5. Again, no Nature subsists by being willed, unless it also subsists *in conceptu*, therefore the subsistence of the Divine Nature by volition is not it self, if it be separated from that subsistence of the same Nature which is *in conceptu*. Therefore no one of these subsiences of the Divine Nature subsists at all, or is its self, unless all three subsist in coexistence.

6. But though they be inseparable, yet every one in their coexistence is in it self independent: for though no one is it self, unless in union with the other, yet being in union, each is what it is by its own independent subsistence; therefore though the Parental subsistence is not it self what it is, if it be not coexistent with the other two, yet being in union, it is what it is by its own independent subsistence. And for the same Reason, neither is the second, nor the third it self, if not in union with the other two, but being in coexistence, each is what it is independently, and consequently every subsistence is an independent subsistence.

7. These three subsistences have yet their order, and that not arbitrary, but natural. In the Angles of an equilateral Triangle, any one is the first arbitrarily, as we please to begin; but in natural order they are all simultaneous: but in a solid, the length is in natural order, the first dimension, the breadth the second, and the depth the third. The Divine Nature in its first subsistence does not suppose the subsistence

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in conceptu, though it does connote it. but the ſubſiſtence *in conceptu* doth both ſuppoſe and connote the firſt, and the ſubſiſtence in volition doth ſuppoſe and connote both the other. So here is but one the firſt, and that is the firſt in the Natural Order, therefore there is but one Principle in the Godhead, and then the ſecond ſubſiſtence, and third in the Natural Order. But when the firſt is called the Fountain and Original of the Trinity, theſe expreſſions are ſo very Metaphorical, that though they ſound not amiſs, yet their ſenſe is very undeterminate.

8. The three ſubſiſtences have alſo a mutual inexiſtence or in-being of one in the other, that is to ſay, not only the one individual Nature exiſts ſubſtantially in three diſtinct ſubſiſtences, but every one of thoſe ſubſiſtences hath mutually a real exiſtence in the other two; for example, the Divine Nature in its firſt ſubſiſtence is God not conceived; but this ſame Divine Nature, and its firſt ſubſiſtence are poſitively conceived to be, and therefore both this Nature, and its firſt ſubſiſtence have in this conception a conceived ſubſiſtence, which is a ſecond real ſubſiſtence; but then the firſt ſubſiſtence of the Deity unconceived, is the firſt ſubſiſtence ſubſiſting in its own proper form; but as it ſubſiſts in the ſecond, it is not ſo, but in the conceived ſubſiſtence, and in the third, in the willed ſubſiſtence; and correſpondently it is in the reciprocal in-being of the other two; this is plain in the notional ſubſiſtence of things in our own Minds, and this I take to be the mutual conſciouſneſs, which a very Learned Author of late hath at large diſcourſed of in a Book of great inſtruction. Cap. 47.

9. The Subſiſtences being thus in themſelves, and thus related to each other, it is manifeſt, that every one of theſe is God, and all the ſame God, becauſe the ſame Divine Nature does ſubſtantially ſubſiſt intirely and equally in all, and in every one of the Three. Therefore the ſame Glorious Nature, the ſame Supream Majeſtick Nature, the ſame Incomprehenſible, Eternal, Omnipotent, Uncreated Nature, does ſubſiſt one and the ſame in all, and every one of the three Subſiſtences. Therefore there is but one Uncreate, one Almighty, Eternal, Incomprehenſible one Supream in Glorious Majeſty.

10. This one Bleſſed Mind in all its Subſiſtences does operate with one agency upon all other Inferiour Beings that are in the Univerſe. Now as we find in our ſelves. If our Life, Underſtanding, and Will have internally amongſt themſelves divers intereſts, yet their energy in the motion, whereby they move our Bodies from place to place, is but one, they therefore yield but one force, that moves the hand or foot in one only ſingle Line, ſtraight, or crooked. Wherefore, though the Deity in all its three real ſubſiſtences operates upon other things, yet there is but one Divine Agent, and one Divine Agency in the World. There is then but one Creatour, one Redeemer,

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one Sanctifier; there is but one Invisible, Adorable Being, one Lord, one King, one Judge, one Majesty to whom all subjection is due.

11. Let us now proceed to the Moral Consequents. The Physical Goodness of the Divine Nature is the Divine Nature it self, considered as a thing to be willed. But the Moral goodness of the Divine Nature, is its free willing of the Divine Being. Since therefore the Di-
Cap 5 20. vine Nature it self in its third substantial Subsistence, does subsist in this All-mighty, but free Volition of the Divine Being; therefore this free Volition, which is the Divine Moral Goodness, hath in God a substantial Subsistence: So that Moral goodness is substantial in the Divine Nature, but is not so in any other Nature how sublime soever. In this sense, none is good, save one, that is God.

12. Because this free Volition is a complacential Volition, and is
Cap. 5. 19. the Divine Moral goodness which is substantial; therefore the Divine Blessedness, which is his being most highly pleased, is also a substantial Blessedness; and this also as such is an incommunicable Attribute.

13. A Complacential Volition is Joy, and Delight. Now Mental Glory is the fulness of Joy in the Mind, exulting in the stability and compleatness of the Blessedness of its own Being: Therefore the Divine Glory, which is the same with the Divine Joy, as the Divine Joy is the same with the Complacential Volition, hath also a substantial Subsistence in God. We confess, that Goodness, Blessedness, Glory in God, are substantial: But unless there be three substantial Subsistences of the Godhead, and the willed real Subsistence be the third, I think we meerly say so, but have no meaning.

14. From hence we learn also, that the Deity is a Being of the most absolute Liberty, and that there is no necessity superiour to the Divine Will. The Heathen Poetry and Mythology fastened their Deity as it were to a Stulp by the Chain of an ineluctable Fate. Their Philosophers in pity, let him loose from the Stulp; but then the greater part of them taught him such a device of folding his hands and feet together himself (*Semel dixit semper sequitur*) that he had as little Liberty ever after, as when he was bound with the Chain. But the Christians ever confessed their God to be most absolutely free, believing that he is most freely, what he is, and does most freely, what he does. For he that worships one God in Trinity, and Trinity in Unity, in consequence he must not deny this absolute Freedom to be in God; as may thus in short be seen. There is no will but in a con-
Cap. 2. 11. scious life: Every Spirit is indued with a will: Every will is naturally free. Now no Subsistence of the Deity is it self, unless in co-existence
Cap. 2. 9. with the other two: Therefore since the third Subsistence of the Deity doth subsist by being freely willed, all the Three Subsistences do
Cap. 6 5. freely subsist, and so the Deity does wholly, and eternally subsist, and
Cap. 5. 20. act by its own free choice.

15. And

15. And yet there is no fear, leſt the Divine Nature ſhould therefore become uncertain and contingent, becauſe it ſubſiſts wholly by its own free choice. For ſeeing that Holineſs in a Spirit, is a plenary, reſolved, unreſerved, complacential good will to the Supream Being, and that God is moſt abſolutely holy, he doth therefore with a Volition eternally unchanged, and yet moſt abſolutely free, will the Subſiſtence of the Divine Being. Cap. 5 1.

16. From all which we muſt therefore conclude, that the Univerſe of all being created and uncreated, hath its ſanction, eſtabliſhment, ſanctification, preſervation and perſiſtence in the eternally inviolate Holineſs of God. To this ſenſe, do the Bleſſed Society ſing continually, *Holy, Holy, Holy, Lord, God Omnipotent, which was, and is, and is to come. Thou art worthy, O Lord! to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy will, they are, and they were created* Such is the Worſhip, ſuch is the God of Chriſtians.

CHAP. VII. *Of the Perſonalities in the Deity.*

THE Adverſaries Oppoſition, rather than any thing elſe, makes it needful to ſhew, theſe Three diſtinct real Subſiſtences of the Deity are Three Perſonalities: For they imagine, if there be Three ſeveral Perſons, and every one God, then there are Three ſeveral Gods. Even as amongſt us; if there be Three ſeveral Perſons, and every one a Man, then there are Three ſeveral Men. Both parts of this Argument, are miſtakes. This matter therefore I ſhall expedite in three Conſiderations, before we proceed to the Scripture Evidence.

1. Whatſoever is to be ſaid about Perſonages amongſt Men, no Soleciſm can be charged on the Language of the Church, for ſtyling the Father, Son, and Holy Ghoſt, Three Perſons. For it matters not what the word Perſon ſignifies, when ſpoken of any other Subject, ſince it is certain, that conſtant uſe for above a thouſand years in the Church, hath fixed it to ſignifie nothing elſe than one of theſe three, when we ſpeak of the Divine Being. For what all Men mean by a Voice, when they ſpeak of any particular matter, that is the true and genuine ſignification of the word, when applied to that matter, whatever they mean by it, when they are ſpeaking of another ſubject; and were it not ſo, all the Languages of the World muſt be modell'd almoſt quite anew. Should a Sea-man, having a Country Nail maker and a Taylor aboard with him, tell them after he had turned his Ship, that he had juſt then, made a Tack, either of them might tell him, it was no ſuch matter; the one, becauſe it had neither head nor point, as all Tacks have; and the other, becauſe it had never a ſtitch in it. But I think ſuch refined Wit, would qualifie neither of them for a Doctor, whatever the Lord Mayor may think of it upon the next vacancy for a Clown. For

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in good earneſt, to me they ſeem not to obſerve, what is the reaſon of the proper ſignificancy of words, who cavil at this. Whether then there be three ſuch diſtinct Subſiſtences of the Deity, may indeed be inquired; but whether they are to be ſtyled Perſonalities, needs no further ſearch, than to know, whether the Chriſtian Church hath ſo uſed to call them; and this is a matter of fact evident beyond all diſpute.

2. What they aſſume about the reaſon of Perſonalities amongſt Men, is likewiſe a miſtake. For *Cicero*, who beſt knew the ſenſe of *perſona* (Engliſhed perſon) after a long diſcourſe to that purpoſe, tells us the quite contrary. For (ſays he) Nature gives, or (as it were) impoſes upon every Man two perſons, and he himſelf aſſumes a third. Here then is a Trinity of perſons in every one Man from the condition of things in Nature: wherefore, whatever the Nature of a Perſonality is, we are aſſured by the Soveraign Authority, which this Man hath ever had in theſe matters, that a ſingle ſubſtance, one rational Nature, is not only capable of having, but actually hath three Perſonalities, and that every individual Man is no leſs than three perſons, and thoſe three perſons, no more than one Man. There is therefore no abſurdity, contradiction, or the leaſt incongruity in ſpeech, from the Nature of a Perſonage, to affirm that one ſingle Divine Nature or Subſtance, is no more than One only God, and that One God no leſs than Three Perſons. So that all the reproach that hath been caſt upon the Church on this account, has been owing not to its Doctrine, but to the Scoptical Humour of the Adverſaries ignorance or diſſimulation. For all Claſſical Latiniſts according with *Cicero* (as is well known) in this uſe of the word *perſona*. The Church for what concerns the expreſſions, wherein ſhe delivers her Faith, is juſtified by theſe, the ſole Authentick Judges of ſuch Controverſies; and for the truth of the thing refers her ſelf to the Authority of God in Nature and Scripture.

Tul. Off. lib. 1.

3. Now though this be abundantly ſufficient for this verbal Controverſie, yet we may obſerve, that in accord with this ſenſe of the word Perſon, the Scripture it ſelf teaches us in many caſes to diſtinguiſh betwixt a Man and his Perſon; as when it ſays, both that God accepts no Man's Perſon, & yet that in every Nation, he accepts the Man that feareth God and worketh Righteouſneſs. Whereby we learn, that God accepts the righteous man, & yet accepts not the righteous man's perſon. I obſerve then, every Spiritual Nature is voluntary, and no Nature whatſoever is capable of any Perſonal Subſiſtence at all, that is not voluntary; which being premiſed, it is eaſie to obſerve that according to the Claſſical and Scriptural uſe, a Perſon does not preciſely ſignifie the Being of a voluntary Nature; but a voluntary Nature ſubſiſting with a Reciprocal Aſpect upon ſomewhat, as it were mutually fancying one another; in which Reciprocal Aſpect, the voluntary Being is conſidered directly in no

no other, than its voluntary Capacity. Thus it is in all perſons made by Proſopopæia, in all Mimical, Hiſtrionical, Hypocritical, and all other perſons; whoſe Perſonality is fictitious: ſo it is in all real perſons, both neceſſary, and arbitrary, in Civil, Political perſons, in Bodies Politick (that is, one perſon conſiſting of many Men) in Moral and Natural perſons. Now the Three Perſons of the Trinity, are plainly of this laſt ſort, being perſons from the nature of the thing in it ſelf. For the Divine Nature being ſpiritual, that is, a voluntary Being, and ſubſiſting, (as has been ſhewed) in three real diſtinct ſubſiſtences, it has in every one of theſe three ſubſiſtences: a diſtinct reciprocal aſpect upon it ſelf in its other two real ſubſiſtences; and therefore the Deity ſubſiſting in any one of theſe real ſubſiſtences, is a real Perſon, and conſequently the Deity is in himſelf three ſeveral diſtinct Perſons in the propriety of the word Perſon.

Nor would it be otherwiſe, were the account to be given, not in the antient Native, but in the preſent Engliſh uſe of the word Perſon, wherein the reciprocal aſpect (always implyed in Perſonality) is that of a thing upon it ſelf; as when we ſay, every Mans Perſon is himſelf. For according to this acception of the word, if we ſhould ſay, the Father is himſelf, the Son is himſelf, and the Holy Ghoſt is himſelf, then every ones ſelf here, is the Perſon of him whoſe ſelf it is. Therefore the ſame difference that is betwixt the Father himſelf, and the Son himſelf, and the Holy Ghoſt himſelf, the ſame there is betwixt the three Perſons; but the Father is not the Son, but as has been ſhewed, is really diſtinct; therefore the Perſon of the Father which is himſelf, is not the Perſon of the Son, conſequently here are two really diſtinct Perſons, and the Holy Ghoſt by the like reaſon is the third. C. 5. 9, 10.

4. And the Courſe which the Latine Church took to eſtabliſh the Eccleſiaſtical uſe of the word when it began to be queſtioned, does very little, if at all, differ from this account. Hypoſtaſis (engliſhed Perſon, *Heb.* 1.) is of Divine Authority, and *Perſona* did intend the very ſame thing in the Latine Church. For *Hypoſtaſis* ſignifies the ſubſiſtence of a Nature or Being in its Station or State; and ſince it is plainly apply'd (*Heb.* 1.) to a Voluntary Nature, whoſe State is Perſonal, the Divine Authority of the Greek warrants the uſe of the Latine, as an Original does a Tranſlation done with due allowance of Idioms. This appears by the method uſed afterward on this occaſion. For to expreſs the real ſubſiſtence of the Being in its ſtate, the Latine Schools uſed the term *ſuppoſitum*, which hath in its make a manifeſt reference to the Family of the Greek *Hypoſtaſis*: And becauſe this was the *Hypoſtaſis* of a Spiritual Nature, which is always Perſonal, to anſwer that voluntarineſs of the *ſuppoſitum*, they added *rationale*, and ſo defined a Perſon, *ſuppoſitum rationale*; which, as they underſtood rational, was

very allowable: For the Schools intended their Definition of Perſon, ſhould reach not only Minds Incorporate, but likewiſe Mind Cœleſtial: And they likewiſe generally Taught, that Angels had their knowledge not by ratiocination (collecting from what they know already, the perception of what they know not) but by intuition: therefore they here took *rationale* not in the imperfect ſenſe for the faculty of reaſoning, but for the conſcious perception of the formal reaſons, which are the very Nature or Eſſence of things. And in this ſenſe, not only Angels are rational, but likewiſe God himſelf is moſt eminently rational: accordingly, *Cicero* attributes to the Divine Nature *Summa Ratio*. According to this intention, the Schools definition of a Perſon agrees to every Being, that is a Perſon, and to none elſe.

Howbeit, I have thought the Perſonal Capacity of any Being conſiſts in its voluntarineſs, more immediately than its rationality: becauſe the chief (if not only) conſideration of a Perſon, reſpects decent, undecent, praiſe, diſpraiſe, right, wrong, merit, demerit, miſery, happineſs: now all theſe have their proximate aſpect on the Will, and not the Reaſon. I confeſs, when any of theſe are concerned in a Perſons actions, conſideration uſes to be had, whether the actions were done wittingly or not; but this is not enquired after for it ſelf, or directly, but only as a ſign of their being done willingly. For, ſhould a Man, contrary to all reaſon, give away his Eſtate from his own moſt intirely Beloved Son, to his greateſt Enemy in the World, the Right in Nature will paſs by his meer Will, though he declares that wittingly, and without any reaſon, and contrary to all reaſon but his own Will, he ſo diſpoſed of it. I have therefore given the account of perſonality, not from the rationality, but voluntarineſs of the Suppoſitum: though I know no inconvenience in the School Definition, but that we cannot ſo expediently argue upon it; and for my diſſent in ſuch a formality, I preſume that is enough.

In ſhort, the firſt Conſideration does vindicate the Churches Right to the uſe of the Word; the ſecond proves that ſhe uſed her Right well; and the third, that it is not now in the Power of the Church honeſtly to diſuſe it, as being agreeable in its proper ſignificancy to the reaſon of the thing: and from all we learn, that in the three diſtinct real Subſiſtences, there are three diſtinct real Perſonalities. I ſhall therefore conclude here the Natural Evidence, whereby I ſuppoſe it is ſufficiently manifeſt, that the Churches acknowledgment of three Perſons and one God, is ſo far from being Contradictious to reaſon, that the denial of it is repugnant to the condition and reaſon of the Divine Nature.

5. And though by this means the Adverſaries Artillery is turned upon themſelves, yet it is done with no hoſtile intention, but rather with

with a charitable deſign to aid them in their ſtreights: for ſince they have ſo weak a Faith, that they cannot believe Gods word without relief from the evidence of Reaſon, I hope I have ſufficiently ſhewed them, that they may be moſt ſtrictly Catholick Chriſtians, and yet moſt rigorouſly Rational Men. For if they will reaſon warily enough, I ſee not how they can uſe reaſon too much about the Chriſtian Religion. And it will ever be found moſt reaſonable, that Chriſtian Men ſhould imploy all the Reaſon that God hath given them, not to ſpie out incongruities in the Language which he uſes with his Church, but rather to maintain the verity of all thoſe things, which he has with perſpicuity, and great veracity of expreſſions aſſerted in the Holy Scripture, which I ſhall preſently ſhew he has done on the Subject in hand. Indeed the Papiſts of late by a ſly Artifice, would have had us account the Trinity a ſenſleſs Doctrine, that it might make a fit Prologue (as they uſed it) to introduce the Monſter of their Tranſubſtantiation, but we find it is no way accommodate to any ſuch purpoſe. For what the Chriſtian Doctrine Teaches of the Trinity, is exactly agreeable to the Reaſon and Nature of the Supream Spirit; but Tranſubſtantiation teaches nothing but what is repugnant to the Condition of the Corporeal Nature. For firſt, they tell us of a thing that has not at all the Nature of a Body as they deſcribe it, and then teach us, that the Bread and Wine are turned into that Body. It may indeed well enough beſeem Perſons that have Worldly Deſigns of their own to be ſerved upon the Chriſtian Religion, to reſolve Faith, and all the Points of it into an obſcurity of aſſent, that other Men may take their Creeds from their mouths, and believe as they would have them for their own turns; but for ſuch as intend no other end in their Faith, than the Salvation of their own and others Souls, I ſee not but reaſon, if uſed with ſoberneſs, is of great advantage and comfortable uſe to them in their Religion. For my own part, I like not the Catholick Doctrine of the Trinity ever the worſe, but rather much the better, becauſe I find, that all the reaſon in the World which I can underſtand, is in that Myſtery on the Churches ſide.

CHAP. VIII. *The Scripture Evidence.*

NAture teaches firſt, what a thing is, or is not in it ſelf, and having implanted in us ſelf-love, and other concerns, thereby prompts us to conſider the thing Comparatively with reference to our own intereſts. So that the Natural account of the thing, is beſt delivered in the moſt ſimple and bare terms. But Prophetical inſtitution paſſing through the Spirits of the Holy Men of God, is to be delivered in terms that expreſs both the things themſelves, and their devout regard to them conjunctly: and therefore ſuch an inſtitution is at once

adapted to inſtil Knowledge and Religion into the Hearers Minds; for Religion is not naked ſpeculation, but that belief of things, whereby we form the Councels of our Lives, and Affections of our Hearts. St. *Paul* aſſures us, that this is eminently the Character of the Chriſtian Inſtitution, which he therefore ſtiles the Doctrine, and again the Truth, which is according to Godlineſs; and refers to this notion on ſo many ſeveral occaſions, that it is plain, he looks upon it as one of the κυριαι δοξαι in the Chriſtian Religion. Therefore the Expreſſions wherein the Chriſtian Doctrine is taught, will accordingly be ſuch, as in the common uſe of words do beſpeak reverence, or Holy Fear and Love. The Goſpel Preaches Chriſt to be the Lord of all, to whom Divine Honour is due on the account of the Excellency of his Perſon. Now ſince the ſubſiſtence of things in conception as amongſt Men, is but weak, as being only notional, and in common uſe through pravity, is extreamly ſubject to vanity; had Chriſt been called the Divine *conceptus* (the infinite diſtance betwixt Gods conceptions, and ours being not obvious enough in common uſe) this Style had not been ſo well accommodated to procure Reverence, as is calling him the Son, the only Begotten Son of God. But the Religious Concern being ſet aſide, for the bare truth of the thing, Nature more expeditely teacheth it, by aſſuring us that God is a perfect Mind, and therefore he perfectly conceives, or has a perfect conception of his own Divine Nature; for this is certain at the firſt ſight from the Condition of the Mental Nature. But if we ſay God is a perfect Mind, therefore he begets his own Nature; many things muſt be cleared, before the neceſſity of this Conſequence will be perceived; whereby we ſee Nature teaches beſt in one ſet of Expreſſions, and Prophets in another; which by the way, may take off offence, if I have given any by uſing ſome terms in explication of the Trinity, that are not Scriptural, whilſt the Argument led me not to conſider the importance of it in Religion, but preciſely the Natural Evidence of its Truth.

2. But when I conſider, that almoſt all words are inadequate to the ſignification of any words in other Languages; I eaſily believe that this Obſervation may be needful only for our Vulgar Tongues; for ſo large is the ſignification of יָלַד, γεννάω, *gigno* &c. That if we uſe any term ſignificant of Breeding, it is included within the comprehenſiveneſs of theſe words, which are the Scripture expreſſions moſt commonly uſed on this occaſion. For theſe words applyed to Corporeal Productions, import the joint intereſt of both Sexes, and the intire efficiency of either ſeverally, as likewiſe breeding by ſpiration, by fuſion, by ſolar influence, by the Earth; as in Beaſts, Inſects, Fiſhes, Plants, &c. So that they are not limited to any particular form of cauſation in breeding, but ſignifie with the greateſt latitude, and are therefore to be rendred into the Modern Languages by ſuch words

words, as are in uſe upon particular occaſions. Whether then we ſay conceive or beget, we are within the compaſs of the original ſignificancy: For whether we ſay well, the Earth breeds or begets Graſs, we ſay well, *terra gignit herbas*. So *homo & herba naſcitur*, is well ſaid, though it be neither well engliſhed; Man and Graſs is born; nor Man and Graſs do grow.

3. It is manifeſt both הוֹלִיד &c. ſignifie not only Coporeal Generation or Conception, but likewiſe Mental, and this with ſuch indifference, that I ſee no reaſon, why they ſhould be thought leſs proper, or more metaphorical when they are applied to theſe, than to the others; for Proud Thoughts, Humble Thoughts, Love, Joy, Fear and Grief, &c. are all properly begotten in our minds, by being conceived in our minds. Theſe indeed have only a Notional Subſiſtence, but yet their Nature, (ſuch as it is) is begotten bythe minds conceptive powers; wherefore if a Subſtantial Nature is conceived in a mind by a Conception wherein it hath a Subſtantial Subſiſtence, that Nature is very properly begotten in ſuch a Subſiſtence by that Conception.

4. Wherefore ſince it hath appeared by the Natural Reaſon of the Supream Being, that the firſt Perſon is the Deity in its Parental Subſiſtence, and the ſecond in the Filial: (*Chap.* 5. 14.) And the Scripture teaches the firſt Perſon is the Father, and the ſecond the Son; we are hereby aſſured, that the Scriptural and the Natural Account of the Trinity are the ſame in the general, only Nature teaches the bare thing as in it ſelf, and the Scripture in its Religious ſtate. Having ſaid this to juſtifie the main of the proceſs, I ſhall now proceed to Evince that the particular Characters of the three Perſons, are the very ſame in Scripture, with thoſe I have delivered from the Light of Nature. But I muſt firſt adviſe the Reader, that I am not now ſo much to prove the Trinity from Scripture, which has been done abundantly by many others; but to compare the Natural Doctrine with the Scripture, and ſhew their accord in all the branches of each; which I ſhall do a briefly as I can.

5. Reaſon taught us, that the Divine mind in its firſt Subſiſtence does Subſiſt, Conceiving the Divine Nature (*Chap.* 4. 10. *Cap.* 5. 10.) this is confirmed by the Holy Oracles of the Father to the Son. *Thou art my Son, this Day have I begotten thee.* We learn from the Divine Nature, that the firſt Perſon is really diſtinct from the ſecond; (*Chap.* 5. 9, 10,) and we learn from the Scripture alſo, that beſides the Son that bears witneſs of himſelf, there is another (even the Father) that bears witneſs of him; and theſe are the two diſtinct witneſſes. But yet the reaſon of the thing aſſures us, that it is one and the ſame Divine Nature that Subſiſts in theſe two diſtinct and real Subſiſtences, (*Chap.* 5. 12.) And accordingly Divine Revelation teaches us, *I and my Father are one*, (ἓν) one nature or one thing.

6. Na-

6. Natural Light inſtructs us, that the ſecond Subſiſtence of the God head is a Subſtantial Subſiſtence, (*Chap.*5.9,10.) The Holy Scriptures conformably affirms, *That in him dwelleth all the fulneſs of the Godhead bodily*, (that is, Subſtantially.) The Son himſelf is Naturally God, even God by himſelf, and that by Nature, (*Chap.* 5. 11, 13.) The Scripture atteſts the ſame, ſtyling him God, even God bleſſed over all; and warns us of the future appearance of the great God, even our Saviour Jeſus Chriſt. That the Deity in its ſecond Subſtantial Subſiſtence is the Son, and that not by Adoptive Reputation but Real Generation, appeared from the nature of the thing, (*Chap.* 5. 14.) and this is confirmed by the Teſtimony of Gods word, which ſays, *This day have I begotten thee.* That the Son conceives his own Divine Nature is a Natural Document, and likewiſe that this is neither more nor leſs than his own Eſſential Subſiſtence, (*Chap.* 5. 15.) Both theſe the Sacred Dialect teaches, declaring that he Lives, in him is Life, *And as the Father hath Life in himſelf, ſo hath he given the Son to have Life in himſelf.* The Son begotten of the Father is one and Eternally the ſame, as reaſon teaches (*Chap.* 5. 16.) and the Religious inſtitution ſtiles him therefore the only begotten of the Father. The Son Conceives the Divine Nature, but with a Conception that do's not Procreate another Subſiſtence of the Deity; as was ſhewed (*Cap.* 5. 15.) And accordingly as the Scripture teaches, that there is but one, which is therefore the only begotten of the Father; ſo it teaches there is but one, the ſame that is the only begoten Son of God; confirming the Natural Doctrine, that there is but one only Subſtantial Subſiſtence of the Divine Nature by any Conception of it whatſoever. But yet nevertheleſs the Fathers Conception and the Sons Conception are equally creative of all other things, as is taught, (*Chap.* 5. 17.) which theScripture witneſſes; *For the Father worketh hitherto, and I work; and whatſoever the Father doth the ſame the Son doth alſo. All things are of the Father, and by the Son all things were made, that were made; and without him was not any thing made, that was made. He laid the Foundations of the Earth, and the Heavens are the work of his hands, and in him all things conſiſt.* Thus we ſee in all points the Principles of Natural Truth, and Inſtituted Religion do harmoniouſly accord.

But let us with the like brevity touch the other Scriptural Characters of the Son, and obſerve how exactly they are conform to the natural condition of his Perſon; for ſince the Eſſence of any Being as conceived, is properly λο'γος τ ὀσίας; therefore the Deity ſubſiſting in Conception is properly λόγος τ ὄντως ὄσίας; and conſequently this ſecond Subſiſtence of the Divine Nature, both according to the reaſon of its Nature, and of the Religious Style, will either be turned κατ' ἐξοχήν, and Emphatically the WORD, or elſe Explicitely the WORD OF GOD: & becauſe Reaſon teaches that this is the Divine Nature in a Subſtantial

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Subſiſtence: This will be properly ſignified by affirming the Word it ſelf to be God, and that in it is Life; all which St. *John* diſtinctly takes notice of, 1 *John* 1. 23. Telling us likewiſe Explicitly, *Rev.* 19. 15. That THE WORD OF GOD is his Name, or the Character given him from the condition of his Perſon. 2. The reality of the Divine Nature Subſiſting in the ſecond Perſon, conſiſts in the Eſſential truth of the Divine minds Conception; as was ſhewed (*Cap.* 5. 10.) This perſon is therefore with peculiar reſpect to this condition of his Being, to be called the TRUTH, as we read he is, *I am the TRUTH*, THY Word is TRUTH. And St. *John* inculcates this ſo vehemently, that it's manifeſt he puts a ſpecial remark upon it; that we might not omit to take particular notice of it. We know that the Son of God is come, and hath given unto us an underſtanding, that we might know him that is TRUE, and we are in him that is TRUE, even in his Son Jeſus Chriſt; he is the TRUE GOD, and Eternal Life. 3. For the like cauſe this perſon will be ſtyled the Light, as he oft is; that is, the intellectual Light of a Conſcious Life; ſeeing his Subſiſtence is in the perſpicacious Conception of the Divine Mind, as the Nature of the thing teaches (*Cap.* 5. 10.) 4. And becauſe what is perfectly conceived, is thereby thoroughly underſtood, and it is an infinite wiſdom to underſtand all the perfections of the Divine Nature, and their true excellencies, for God is all in all. Therefore this Wiſdom conceiving, is the perſonal Wiſdom of the Father; but then this Wiſdom Subſiſting Subſtantially by being conceived is the Son, or it is *Sapientia nata*, as St. *Auſtine* ſpeaks diſtinguiſhingly, after an Elaborate diſquiſition of this matter. And as I have ſhewed the Reaſon, if the Supream Spirit does teach this, (*Cap.* 5. 10, 11, 12, 13, 14.) ſo it is confirmed in the Scripture, where we read of a Wiſdom Subſiſting with God, which was brought forth, conceiv'd or begotten from Everlaſting, brought forth before the Depths, the Hills, or ever the Earth was; and ſuch the Second Perſon of the Deity in Reaſon is for ever, for in him are hid all the treaſures of Wiſdom. 5. This Second Perſon being *Divinus Conceptus* (*Chap.* 10. 15.) is not the Image of the Divine Nature, for he is the very Divine Nature Subſiſting really in this Perſonal Subſiſtence; and in him the firſt Subſiſtence does really Subſiſt; but in the Reverſe or Antitype (as it were) this Nature dictates (*Chap.* 4 7. *Chap.* 6. 8.) Therefore though the Son be not the expreſs Image of the Divine Nature, yet he is according to the Reaſon of the thing, and of the Holy Language, (as we find *Heb.* 1. 3.) the expreſs Image of God the Father; which being ſo critically expreſſed by that Divine and Accurate Author, do's manifeſtly point out to us, the very Account (which from Nature I have offered) of the Subſiſtence of the Second Perſon. For indeed all theſe Scriptural Characters are ſo agreeable to the reaſon of the thing, that they leave us no rational doubt in this matter.

Cap. 5. 10.

TRUTH

1 Joh. 5. 20.

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7. The third Subſiſtence of the Deity is by volition, and volition is the agency of the Spirit of the Divine Mind; this was proved by Reaſon, *ch.* 5. 20. *ch.* 6. 11. and this is atteſted by the Scriptures, as often as they ſtyle the Third Perſon the Spirit of God, or emphatically the Spirit; which is ſo frequently, that I need not hint the places. This Perſon proceeds, and is not begotten, as appears by the reaſon of the Divine Nature, *cap.* 5. 21. accordingly the Scripture no where ſays the Spirit is begotten, but that it proceeds from the Father, and is the Spirit of the Son, and ſent by the Son. The Nature of the Deity taught there is one, and but one ſubſtantial ſubſiſtence of the Godhead by proceſſion; (*ch.* 5. 22.) the Divine Oracles confirm this, for there is one Body, and one Spirit, even one and the ſelf ſame Spirit. This Spirit creates according to the condition of its ſubſiſtence in Nature, *cap.* 5. 23. which we alſo learn, *Pſal.* 33 6. where all the Hoſt of Heaven and Earth are Created by this Divine Breath. This Perſon is a real diſtinct ſubſiſtence by it ſelf of the Divine Nature, (*cap.* 5. 24.) and the Scripture teaches, he is not the Father, being ſent by the Father, nor the Son, being ſent by the Son: And whilſt this Spirit like a Dove did alight upon Jeſus at his Baptiſm, the Father at the ſame time, by an audible voice from Heaven, did own him for his well-beloved Son, and the Son declares that the Spirit is another from himſelf: and as Nature (*ch.* 5. 25) ſo the Scripture teaches he is the third in order by the Ordinance of Baptiſm; in the Name of the Father, the Son, and the Holy Ghoſt. We learn from Nature that the Spirit is God (*ch.* 5. 27.) which is averr'd by the Scripture, teaching us that lying to the Holy Ghoſt, is lying to God, and aſcribing ſuch perfections to this ſame Spirit, as are incommunicable to any other Nature.

But let us proceed to the other Scriptural properties of this Spirit, which we may obſerve to have a ſingular Congruouſneſs with the natural Condition of this third Divine Perſon. For ſince the third Perſon ſubſiſts by the Almighty Volition of the Divine Spirit, *c.* 5. 20. According to the Reaſon of the thing, and of the Sacred Language, it will exegetically be called the Power of the Moſt High, and the Finger of God, as it is *Luke* 1. 35. *c.* 11. 20. and becauſe it ſubſiſts in the Divine Benevolence, *ch.* 5. 19. with ſome peculiar attribution will this be ſtyled the Good Spirit, as *Nehemiah* 9. 20. Thou gaveſt them thy Good Spirit, *Pſal.* 143. 10. *Thy Spirit is Good*, and this Spirit of the Lord accordingly is directly oppoſed to the Evil Spirit, and the prime Communication of this Spirit, will be Love to all the World of Spirits, becauſe Moral Truth conſiſts in the conſtancy of the Will, (*c.* 5. 21.) therefore this is the Spirit of Truth in the Moral ſenſe, as the Scripture often teaches; which is an eminent vertue in a Witneſs or a Friend. But above all, we are to mark that according to the Nature

Nature and Reaſon of the thing, this Perſon ſubſiſts in the Eternal Unchanged Holineſs of the Divine good-will, *ch.* 6. 5. becauſe the Moſt Famous Character which the Scripture gives of this Perſon, is that of the *Holy Ghoſt*. So punctually doth the Teſtimony of the Scripture agree with the Doctrine of Nature.

8. From the Natural Condition of the Three Perſons, the Conſequents were, that they are Coeternal, Three in Number, Coequal, each intirely God, inſeparable, ſelf-ſubſiſtent, and mutually inexiſtent, and one Principle only. In confirmation of all this, the Scripture teaches the Father is God from Everlaſting to Everlaſting; that the Son is ſet up from Everlaſting, whoſe goings forth are from Everlaſting; that he indures, and his years have no end, that the Spirit is the Eternal Spirit. It likewiſe teaches us there are three, but no more, and in the ſame order as Nature doth, the Father, the Son, and the Holy Ghoſt: And again, the Father, the Word, and the Holy Ghoſt; one of theſe Three accounts it no Robbery to be equal with another, aſſerting all to be his, which the other hath, that he was with the other, and in the beginning with the other, that he is not alone, but the other is with him, yea, one mutually inexiſtent in the other, I in thee, and thou in me; and as the one hath life in himſelf, ſo the other hath life in himſelf.

9. Nature & Scripture then we have ſeen do both teach each of theſe three Perſons is God: and yet notwithſtanding Nature aſſures us that there is not therefore three, but only one God, as is taught *(ch.* 5. 26.) and the Scripture every where confirms this Natural Dictate, aſſuring us that there is but one God. *Thou ſhalt have no other Gods but me*; I am, and there is no God beſides me. There is but one Uncreated, Self-ſufficient, Almighty, Eternal, Incomprehenſible, One Supream in Glorious Majeſty, according to the Evidence given by Reaſon *(ch.* 6. 9.) Now though the Scripture (as has been ſhew'd) does attribute the perfections of the Divine Nature to every one of theſe Perſons (as well as reaſon did) yet no where doth it ſpeak of more Eternals, more Almighties, more All-ſufficients then one only. And there being in Nature but one energy upon the Creatures abroad *(ch.* 6. 10.) the Scripture concurs herewith, teaching there is but one Creatour, one Saviour, one Sanctifier, one King, one Law-giver, one Judge, one Lord, one Adorable Being, or Object of Religious Worſhip, and one Majeſty. According to the voice of Nature, Truth, and Moral goodneſs, have a ſubſtantial ſubſiſtence in God, *(ch.* 6. 11, 12.) this is aſſerted by the Scripture, as often as it ſays, God is Light, or God is Love. That the Spirit of God is free, Nature tells us, *ch.* 6. 14. and the Scripture affirms it, *Pſal.* 51. 12. *Eſtabliſh me with thy free Spirit*, which Spirit is the Fountain of all liberty, Natural, and Moral; for where the Spirit of the Lord is, there is liberty. When the Scripture

teaches, that God ſwears by his own Life, we are ſure he therein doth no more than what he had a right to do, and therefore he has his life in the diſpoſal of his own will, which he gages as he pleaſes, and ſo all things ſtand in the infinite holineſs of the moſt abſolute free-will of God, both by Natural, and Supernatural Evidence.

10. Laſtly, Nature teaches theſe three real diſtinct Subſiſtences are really Perſonal (*ch. 7.*) and the Scripture owns it, for Chriſt acknowledges the Holy Ghoſt hath Perſonal Rights, but that he ſhould not ſpeak of himſelf, but ſhould take of that which was the Sons, and ſhew it to the Diſciples; and preſently thereupon informs us of the diſtinct Perſonal Rights of the Father and the Son; *all things that the Father hath, are mine*, ſays the Son; where we ſee, though they all have right to the ſame things, yet each hath his own diſtinct right here aſſerted, according to that, *all thine are mine, and mine are thine*, and therefore each of the three is a Perſon. When St. *Paul* teaches that the Spirit does act, diſpoſe of, and beſtow things by the diſpoſition of his own will; this is what nothing but a Perſon can do, nor can any other Perſon do ſo juſtly, but the Owner or Lord of the things ſo diſpoſed or beſtowed. I have thought for a Heathen, *Hierocles* gueſs'd ingenuouſly, that God did Create all the material ſubſtance of which the World was made, or elſe he could not juſtly have framed the World, becauſe he would have medled with what was none of his own.

11. Thus Nature by the reaſon of things, and Scripture by the reaſon of ſpeech, do both teach the ſame Trinity in all Points, the one by natural, the other by inſtituted ſignificancy: Gods Works, and Gods Word conſpiring to aſſure us there is one God, and three Perſons. For the Coincidence of the Rational and Scriptural account in all particulars, I take to be the proper evidence of this truth; becauſe had the account been given upon an Hypotheſis, the coincidence of it with the Scripture, had been only a proof of the good contrivance of its Maker; but being all deduced from the very firſt Principles of Senſe and Reaſon, the Coincidence proves the truth of the thing it ſelf, and demonſtrates there is no contrivance in it; for where Nature leads, there if no room left for invention, but things muſt be taken as they are found in themſelves. The *Arians* begged a Days or a Minutes time for the making of their ſecond and third God in; this was a blunder in the device it ſelf, for a God cannot be made in leſs time than a Triangular Circle. But I am not expoſing their pretence in point of ingenuity, but obſerving that when they ſay, there are ſuch made Gods without the evidence of Nature or Scripture, this is Hypotheſis and Fiction, and therefore it will then be time enough to write ſerious Confutations of ſuch imaginary Beings, when it is become faſhionable gravely to prove at large that Romances are not Hiſtories.

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12. To the Divine Revelation of this Doctrine, I might ſubjoyn the Authority of the Catholick Church, whoſe Faith is delivered in our common Creeds, and evince that theſe are perfectly conform to the Doctrine of the preceding Diſcourſe; but theſe being ſo well known, I ſhall ſeem in the judgment of the intelligent Reader to write the ſame things over again, out of meer formality. Yet, becauſe the Adverſaries do boaſt of their late attempts againſt the *Athanaſian* Creed with ſuch an inſolence of glorying, it is not amiſs to remark particularly, that there is no expreſſion in all that Creed about the matter of the Trinity, but what hath been above diſtinctly accounted for from Reaſon and Scripture; what there concerns Chriſts Incarnation, I ſhall conſider afterwards. I might alſo obſerve, that the common Inſtitution of the Chriſtian Schools giving an account of the Second Perſon, from the Divine Wiſdom, and of the third, from the Divine Love, or Benevolence, cannot be underſtood to differ from the main reaſon of what has here been taught. So that beſides the Divine Evidence Natural, and Supernatural, we have all that can be accounted Eccleſiaſtical Authority to confirm us in this Belief. And as the Creeds, and their Expoſitors; ſo the form of Baptiſm in the Name of the Father, of the Son, and of the Holy Ghoſt, which is the very Text that all the Creeds themſelves were purely deſigned to expound, and is of Divine Appointment, and irrefragable Authority, does as a fœderal Rite give further confirmation of the Truth of this Doctrine. But being to give an account of the Myſtery of the Trinity, what concerns the nature of the Trinity in that Stipulation, ſhall be there conſidered, with its Covenant-uſe in the Chriſtian State.

CHAP. IX. *The Adverſaries Interpretations of the Scriptures.*

IN the mean time, having before ſhewed how the Unitarians have dealt with the Evidence of Reaſon, I muſt here obſerve, how they uſe that of Authority: For having reſolved all the General Councils, and the Chriſtian Doctors and Schools into the number of Adverſaries, they diſclaim all Eccleſiaſtical Authority, and aſſume to themſelves the right of being their own Judges; which Office ſo aſſumed, in conſequence they are to execute without a deference to the Judgment of the main body of Chriſtians (and if they be haughty) with defiance to it. Their demur to the Authority of the Chriſtian Church being ſomewhat extraneous to the Merits of this Cauſe, I need not examine. Though Proteſtants indeed allow it not to be a proper juriſdiction, yet all ſober Chriſtians muſt confeſs that it hath an argumentative force, next to that which is Divine. But ſince theſe Men had rather want ſo great a confirmation of their Faith, then not to pleaſe themſelves, even

to themſelves be it; the Rights of God and of his Church cannot be vacated by ſuch Judges as Create their own Office.

2. Though theſe men do not formally diſown the Divine Authority of the Bible, yet they treat all the Scripture proofs of the Trinity with great contempt; and that they might ſeem to do ſo with leſs abſurdity, they take no notice of the great acceſſion which that ſacred Evidence acquires by the concurrence of ſo many circumſtances, in ſuch a great number of Teſtimonies, and variety of Expreſſions; which adds a mighty force to what they would have if they were only to be conſidered aſunder, as we experience in all ſorts of Evidence which is given us of the Exiſtence of things. And yet even againſt the ſingle Texts they have nothing to alledge but ſome Evaſions, which are manifeſtly ſo far fetched, that (if charity did not bid us hope better) they would tempt us to ſuſpect inſtead of a ſerious Paraphraſe, they deſigned to entertain us with a ſort of Traverſty tranſproſed, the Text and their ſenſe being confronted appear to ſpeak of things ſo vaſtly diſtant. *Ex. Gr.* St. *John* agreeably to other Scriptures, and in exact accord with the reaſon of the Divine Nature as before explained, tells us; *In the beginning was the Word, and the word was with God, and the word was God. All things were made by him, and without him was not any thing made, that was made.* The Gloſs of thoſe who pretend to the moſt rational interpretation of the Scripture, in plain ſenſe is to this purpoſe: *In the beginning,* [That is, (as they expound) *Not in the beginning,* but in the days of *Auguſtus Caſar*] *Was the word,* [That is, *not the word,* but a meer man whoſe name was *Jeſus*, and and not the word.] *And the word was with God,* [That is, not in Heaven where God is, but in *Galilee*, in a retired privacy; as if one ſhould ſay God knows where.] *And the word was God,* [That is, not God, but one by falſe reputation ſo ſtyled.] *All things,* [That is, not all things, but ſomethings] *Were made by him,* [That is, not made by him, but diſpoſed into another order by him.] *And without him, was not any thing made that was made,* [that is, every Subſtantial thing that was made, was made without him, but ſome reſpects of ſome things were not without him, diſpoſed otherwiſe than they had been before.] Thus they. Surely this is to read us a Riddle, or give us an Account of ſome Parabolical Projection, and not to give us the expoſition of a Doctrinal inſtruction; for here every word ſhifts its ſignification, to comport with a ſecret contrivance, which the ſpeaker had projected in his thoughts, not to inform, but to amuſe the Hearers. But after the adverſaries have with ſuch force and artifice ſet this Scene, all the expreſſion following for Ten or Twelve Verſes together, lie ſo croſly, that though they torture their wits, they cannot wreſt them to any tollerable compliance with their deſigns; and their Comments upon other Texts are much what of the like conſiſten-

John 1. 2.

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cy. But when the word as hath been proved, does ſo properly ſignifie the Subſiſtence of the Deity in the Divine Conception, and all the ſubſequent aſſertions about it in this Chapter, are as Natural as could be choſen on a ſubject of ſo auguſt ſolemnity; it would tempt a friendly Monitor to ask theſe men, what they ſee in ſuch a ramble of fanciful extravagance that can pleaſe them better than the plain obvious and native ſenſe of this portion of holy Scripture.

That a force is uſed upon the expreſſion, is as manifeſt as can be to every one that underſtands the Language; but it appears not what could conſtrain theſe men to uſe it beſides ſome reaſonings about the thing in their own minds; and then it is their own preconceived opinion, and nothing elſe that neceſſitates them thus to diſtort the Scriptures: For I have ſhewed what is here ſaid, is moſt conſonant to the Nature and reaſon of the thing in its ſelf, and to many expreſs aſſertions in other Texts. All their reaſonings which have appeared againſt the Scripture language on this Head, have no other foundation but a preſumption, that becauſe they ſee all Created Beings muſt needs Subſiſt in one Subſiſtence alone, therefore the Divine Nature cannot Subſiſt in any more. Whereas it is manifeſt upon more wary thoughts, that though all dependent Subſtances (ſeeing there is but one Divine Energy, *Ad Extra*,) can have but one, and that a dependent Subſiſtence; yet a Subſtance yielding to its ſelf its own Subſiſtence, will yield it ſelf ſo many diſtinct real Subſiſtences, as the condition of that bleſſed Nature doth require; and whether that be one or more, cannot be concluded from the manner of the Subſiſtence of other things in the World without interpreting the Parable wherein the World do's preſent to us the Divine Nature; how that is to be done I have briefly hinted above. The face of the World which we behold bears in it the Prints of the makers hand, by which we reaſoning right from our outward and inward ſenſations, may underſtand what a Being the Deity is; but then we muſt remember in all our reckonings to allow for all Parabolical Projections in the delineation as not only we, but the *Antitrinitarians* themſelves do in all other queſtions of the Divine Nature; but this they not allowing or not heeding in the queſtion of the Trinity, are in conſequence forced to make all the Scriptures Parabolical which teach the ſeveral branches of the Doctrine of the Trinity as it is in Truth; and this is the cauſe of their rending and tearing the words and the ſenſe aſunder. The caſe of Chriſtians in this point ſtands thus; if we be not Naturaliſts skilful enough to reſolve the Projection, then however God has given us the Scripture as an intelligible declaration of what God would have us to believe concerning his own Divine Being. Now nothing can be more abſurd than to pretend to underſtand a Perſons meaning by his ſayings, and yet at the ſame time to deſtroy the very reaſon of that

ſpeech,

ſpeech, making it inſignificant of that which the expreſſions ſignifie to all that underſtand the Language. But if we can interpret the Parable of Nature aright, then we ſee the words of Truth in the Scripture interpret themſelves; for we ſee the Language of Scripture underſtood according to the Reaſon of Speech, ſpeaks the ſame that the Nature of the thing doth, when we have made ſuch an allowance for the different realities as Reaſon teaches us there is betwixt a Dependent and ſelf Originate Subſtance.

CHAP. X. *Of the Myſtical Trinity.*

1. THings ſecret and abſtruſe which lie out of the way of common underſtanding. are according to their ſubject matter, uſually termed Myſteries of Art or Nature, of Trade or State, of Iniquity or Religion: Theſe laſt being ſtiled by Chriſt the Myſteries of the King-
Mat. 13. 11. dom of Heaven, they are therefore ſuch things as belong to the inviſible State of Gods Kingdom. Yet it is neither the abſtruſeneſs of the things, nor their Religiouſneſs, nor yet their inviſible ſtate in the intellectual World, that compleats the form of their Chriſtian Myſteriouſneſs: For St. *Paul* teaching, that *God manifeſt in the Fleſh*, is (*the Ground and Pillar of Truth*;) and the confeſſedly great Myſtery of Godlineſs; we thereby learn that it is the relation to, or dependence upon the words being made Fleſh, which now conſtitutes a Religious Myſtery in the Chriſtian State. Accordingly *Lactantius* frequently denies that the Heathens underſtood the Myſtery of the World, though they knew the Natural Condition and Frame of the World; I ſuppoſe no leſs than Chriſtians. I would further obſerve, that μύω and μυστήριον are moſtly applied to ſuch things as are appropriate to the uſe of propitiating and conciliating the favour of the Deity; and ſo the Myſticalneſs of Religious things, will properly import their conſtitution in the Sacerdotal State of the Univerſe. But I muſt here lay no ſtreſs upon this, leſt I beg a Principle of thoſe that will not grant it: I note it however for the ſake of them which know the Truth, that they may diſcern the whole of what I include in the compleat notion of a Chriſtian Myſtery.

2. Nature inſtructs us in the knowledge of Gods Eternal Power and Godhead, and of his Providence and Righteous Judgment, and like-
Rom. 1. 20. Acts 14. 17. wiſe teaches that his Subſiſtence is ſuch as belongs Naturally to the
Rom. 1. 31. Supream Self-Originate Spirit (what that is I have ſhewed above.) But that God is Incarnate, that he now Governs the World in Humane Nature, and will Judge the World in the man Chriſt Jeſus, is
John 1. 14. not to be learned from Natural, but only from Supernatural Revela-
Mat. 28. 18 Acts 17 31. tion. Nothing then that depends upon theſe (as all Religious Myſteries now do) can be proved otherwiſe than from the Scriptures.

3. From

3. From the Natural Reaſon of the thing, we have therefore no evidence to aſſert that Chriſt is God; but there is nothing that the Goſpel makes more certain then that Chriſt is the Son, the only Son, the only begotten Son of God; this being the grand aſſertion of the New Teſtament: And this being made certain to us by the Goſpel, the former diſcourſe (whereby we naturally learn there is one only Son of God) does aſſure us that whoever or whatever Chriſt is, though he be even a man, he is himſelf really and truly God, and yet not God the Father, nor the Holy Ghoſt. This is all that our preſent undertaking obliges us to ſay, in demonſtration of our Saviours Divinity. Mark. 1. 1 Joh. 20. 13. Cap. 5.

4. But that I may not wholly baulk the expectation of the Reader, I ſhall annex the ſum of a large Scriptural evidence made ready to our hands; as I find it recapitulated by the excellent Dr. *Wallis* after a particular inforcement of it. "He therefore who is (as Chriſt has "been ſhewed from the Scriptures to be) God, the true God, the "Mighty God, the Everlaſting Father, the Eternal God, the Firſt and "the Laſt, (before whom nothing was, and after whom nothing ſhall "be) That Was, and Is, and Shall be, the ſame Yeſterday, and to "Day, and for Ever; the Almighty, by whom the World was "Made, by whom all things were Made, and without whom nothing "was Made, that was Made; who Laid the Foundations of the Earth, "and the Heavens are the Work of his hands; who when the Hea-"vens and the Earth ſhall fail, His Years endure for Ever; who "ſearcheth the Hearts and the Reins to give to every one according "to his Works; who is *Jehovah*, the Lord God of *Iſrael*; the Su-"pream Being, who is over all, God bleſſed for Ever; who is the "bleſſed and only Potentate, the King of Kings, and Lord of Lords; "who only hath Immortality, to whom be Honour and Power Ever-"laſting. *Amen.* That God (ſays he) of whom all theſe things are ſaid "is certainly not a meer Titular God, who is called God, but is not "a Creature God, or only a Dignified Man; for if theſe be not "Characters of the True God, by what Characters ſhall the True God "be deſcribed. III. Serm. of the Trinity. P. 86,

5. We are now to obſerve how the Natural Doctrine of the former Diſcourſe, does correſpond with all theſe, *viz.* That Chriſt is Man, and is the Son of God, is God, but not the Father, nor the Holy Ghoſt.

Firſt then, Of the Humanity of Chriſt, (about which more anon) we muſt remember that there is no Created Nature, but has its Being wholly by being Conceived in the Divine Mind: therefore Chriſts Humanity is a Nature Subſiſting by being Conceived by God. Cap. 5. 5. Cap. 5. 10.

2. The Divine Nature in its ſecond Subſiſtence is the only begotten Son of God, as being God Conceived; therefore Jeſus Chriſt being

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the Son of God, is God conceived and being but one, and yet Man, he is God conceived, one with Man, or he is, God conceived and Man conceived in Unity by the Divine Conception; and therefore by vertue of the Divine Eſſential Truth, God conceived one with Man, is thereby really one with Man. Thus Chriſt abideth ever God and Man in one.

Cap. 5. 5. 6. But becauſe it is God conceived that is thus one with Man, therefore it is neither God the Father, or the Holy Ghoſt that is one with Man. For God Conceived or Begotten is the Deity in its ſecond ſubſiſtence. Chriſt therefore is the Son of God, even of the Father, and from him, and the Father, proceeds the Holy Ghoſt.

7. Since Unity hath ſeveral ſignifications, it will be impoſſible in ſome ſenſe, for God in any ſubſiſtence to be one with Man; therefore we muſt obſerve, that God the Son being Eternally God conceived, is Eternally God, and Eternally conceived; he therefore is not changed in his nature nor ſubſiſtence; which being ſtill the ſame, he ceaſes not to be God, nor the Son of God, by becoming Man. And we may ſay more generally, he ceaſes not to be what he ever had been, but begins to be, what before he was not. There is therefore neither a Converſion of the Godhead, changing it from a Divine into a Humane Nature, nor yet a confuſion, whereby upon the union of the two Natures, there reſults a third, which is neither of the two: as when a blew thread is dipt into a yellow Vat, there comes out a third colour, which is neither blew nor yellow, but green; ſo that the Properties Natural and Perſonal of the Son of God, remain the ſame unvaried by this Union.

8. Jeſus Chriſt being one, who is God conceived and Man conceived in the unity of the Divine Conception, he is the Son of God both in his Divine and Humane Nature. This ſubſiſtence therefore of the Son of God in Union with Man, is Myſtical in the full and adequate notion of Myſticalneſs; for the Divine Nature might have been, and
Cap. 10. 1. have governed the whole Creation, though in no one of its Perſonal ſubſiſtences, it had been one with Man. Jeſus Chriſt therefore the ſecond Perſon of the Bleſſed Trinity, hath in him a Myſtical ſubſiſtence of God and Man become one, and therefore is a Myſtical Divine Perſon.

9. And becauſe this Myſtical Union was effected by the unity of the Divine Conception, therefore God conceiving the Divine and
Rom. 15. Humane Nature is one, in as ſuch, the God and Father of Jeſus Chriſt, and therefore is as ſuch, the Divine Nature in its firſt ſubſiſtence become Myſtical.

10. And the Holy Ghoſt proceeding from the Father and the Son in this their Myſtical ſubſiſtence, being as ſuch, the Spirit of the Fa-
1 Cor. 2. 12 ther of Jeſus, and the Spirit of Chriſt, and the Spirit of Jeſus, is the Divine

Divine Nature as ſuch in its third ſubſiſtence, hereby become Myſtical. So that God in the three ſubſiſtences of the Divine Nature upon our Saviours Incarnation, is become Myſtical. Rom. 8. 9. Gal. 4. 6. Phil. 1. 19. Cap. 10. 1.

11. Now it is this Myſtical Trinity that the Goſpel teaches. Indeed, whilſt the Scriptures deliver the Doctrine of the Myſtical Trinity, they do (as I have ſaid) inſinuate the ſtate of the natural Trinity, but ſo they inſtruct us in almoſt all things in Nature, whilſt they teach us their relation to the Myſtical and Sacerdotal ſtate of the Divine Kingdom. On the other hand, we ſee the knowledge of the Natural Trinity, which we learn from the perfections of the Divine Nature, does ſo lead us to the Faith of the Myſtical, as to leave that Chriſtian Myſtery to be wholly of ſupernatural Revelation. For the Myſtery, I ſay the Myſtery of the Bleſſed Trinity, reſts wholly upon the ground and pillar of Truth, which is confeſſed to be the great Myſtery of Godlineſs, God manifeſt in the fleſh; ſo that our Faith of this Myſtery it is plain, ſtands not in the Wiſdom or Reaſonings of Men, but in the veracity of Gods word. This is ſufficient to juſtifie the diſtinction which I make betwixt the Myſtical and Natural Trinity; for this is but analogous with the reaſon of that difference, which is betwixt Chriſtian and Natural Vertue; for though the Natural form of vertue may be underſtood by Natural Light, yet the Chriſtian form cannot, which includes all the Vertuouſneſs of the Natural, and ſomewhat more, which is likewiſe praiſe-worthy.

CAP. XI. *Of Chriſts Humanity.*

1. WE muſt confeſs if Chriſts humanity had been wholly Created anew, by its being conceived one with the word, it would then have been nothing of kin, either with Man, or with any other thing in the World. Whereas we are aſſured, he that is the word, came into that World which had been made by him; and we are in this World, even as he was in this World; his Humane Nature was not therefore ſtrictly Created, but made of ſome ſubſtance preexiſtent in the World. John 1. 10. 1 Joh. 4. 17.

2. Neither was his Manhood made out of any thing, that is not of humane race, for then he had had no more cognation with that Mankind, that is in the World, then with any other parts of this mundane Syſtem; but we are taught, that becauſe the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame; he has therefore a prime relation to us, and as ſuch, he is not aſhamed to call us his Brethren. Heb. 2. 14. Heb. 3. 11.

3. If Chriſts Humane Nature then be made out of that one blood, whereof are all the Nations of men, he is the Son of man, and is made ſo of God by Nature; and therefore the Father, the Son, and

Heb. 10. 5. the Holy Ghoſt, as the Author of Nature produced this Manhood.

4. But tho it be God that does produce this Human Nature, yet if he do it by the ſole powers of Natural Ordination, according to the Laws eſtabliſh'd before in the World, for the Production of Mankind, he will not thereby carry off any corrupt or inordinate ſenſuality, which paſſes according to courſe in the natural conſtitution of things; and tho we ſhould ſuppoſe that the Perſonality of this individual Manhood is not ſubſiſtent, becauſe of the perſonal Union with the Divine *Logos*; yet that of it ſelf changes not this Human Nature in its diſpoſitions; and therefore this Nature would indeed be like ours in its Cauſes and Conſtitution, but it would be too like us, becauſe it would not be undefiled. Whereas we know this Nature was Holy, and Harmleſs, and Heb. 7. 26. Undefiled, that it might be offered without ſpot to God, 1 Pet. 1. 19. *as a Lamb without blemiſh, and without ſpot.* It was not therefore ſolely produced by the powers of Nature.

5. If the Manhood wherewith God is one, be produced by the Powers of Nature ſo far as they will reach with rectitude, and by Divine Power ſuperadded, to ſupply what is defective, then this Manhood hath all that is really and eſſentially natural to us, and ſo is related naturally to us; and the ſupernatural Divine Operation takes away all the depravation of Nature. Whereby it comes to paſs, that though he was in all things to be like unto us, that he might have the feeling Heb. 2. 17. of our Infirmities and Temptations, Heb. 4. 15. yet he had no ſin at all; for our Heb. 7. 27, 28. High-Prieſt can have no Infirmities or Sins of his own to offer for, according to the fundamental conſtitution of the Divine Kingdom, though *Moſes* his Law allowed ſinful Men to be Prieſts, and to offer firſt for themſelves, and then for the People.

6. Wherefore God in framing the humanity of Chriſt did continue the powers of Nature to work by their own ſtated Rules, and without exalting them by a ſupernatural efficiency added thereto, did produce an effect in the world, which is beyond the force of Natural Powers. Now all ſuch effects as are produced, by the force of Natural Powers, and Divine energy added thereto, are ever in Scripture peculiarly at- Gen. 1. 4. tributed to the Holy Ghoſt. Thus when the Spirit of God moved upon the face of the waters or liquid, ſuch effects followed, as the powers of water are naturally uncapable of producing. So both Jeſus, his, and his Diſciples miraculous operations upon the powers of Nature, and all ſupernatural Graces, are peculiarly aſcribed to the Holy Ghoſt; for all theſe diverſities of Operations, worketh one and the ſame Holy Spirit, by the perſonal diſpoſition of his own Will.

1 Cor. 12. 4, 11. 7. This Manhood become one with the Son of God, is peculiarly therefore the work of the Holy Ghoſt; and becauſe it was effected by the Holy Ghoſt coming upon a Woman, and the power of the Moſt High

High overſhadowing her, and ſo was born of her, therefore this is a Child conceived by the Holy Ghoſt, and has that Woman for its Mother. Luk. 1. 35. Mat. 1. 20.

8. It is alſo the Child of *Adam*, and of *Eve* the Mother of all Living, and of *Noah*. And if God had ſaid, that it ſhould be by the deſcent of any particular Line, as of *Abraham*, *Iſaac*, *Jacob*, *Judah*, *Jeſſe*, *David*, it will be the Child of theſe Progenitours, and ſuch Predictions and Promiſes are Divine Characteriſticks of the individual Perſon of Gods Son become Man, both to the Ages preceding, and following his Birth. Luk. 3. 38. Gen. 3. 20. Mat. 1.

9. The depravation of our Nature being removed not by the natural efficacy, but ſupernatural efficiency of the Holy Ghoſt, there will be no more reaſon to aſſert this Woman to have been her ſelf born without all inordinate ſenſuality, becauſe ſhe was the Mother of this Child, than to affirm the ſame of all his Pro-parents in the direct Line up to *Adam*.

10. But whether ſhe is to be called the Mother of God, is a queſtion of names, and ſtrife of words; for as much as there is a ſenſe wherein ſhe is, and another wherein ſhe is not; therefore it can neither roundly be affirmed, nor denied: Explicate the meaning of the ambiguous Phraſe, and the Matter hath no difficulty. The Scripture ſometime ſays that this Perſon, that is God and Man, is the Son of *Abraham*, of *David*, &c. and ſometimes with reſtriction, explains the expreſſion, that it is appertaining to the Fleſh. Mat. 1. 1. Rom. 1. 3, 9, 5.

11. Seeing God the Son is one with Man of Humane Race; put caſe that this Man had had a Perſonal Subſiſtence in the World before this Union, then until this Union they were two ſeveral Perſons, and then if the one of theſe two was Chriſt, the other was not. And unleſs this Union alters their Condition, they ſtill continue two ſeveral Perſons; and ſo if the one of theſe two be Chriſt, the other is not. But we have before proved, that the properties perſonal and natural of God the Son are unvaried by this Union: therefore unleſs the Man be altered in ſome reſpect, Chriſt is not God and Man; which is contrary to the ſuppoſition whereon the inquiry proceeds, How God and Man is one in Chriſt. Should then the Humane Nature of this Perſon, by its Union with the Divine Nature, be Annihilated or Changed from its Man-hood, Then the Son of God is not by this Union one with Man, but with ſome other thing, which is likewiſe contrary to the ſuppoſal. And yet if the diſtinct Perſonal Subſiſtence of the Manhood, as well as the Nature ſhould continue after this Union; then they will remain as much two as they were before; but this is contrary to the ſuppoſal, that they were become one. It remains therefore that there is ſome Change in the diſtinct Perſonal Subſiſtence of the Man, by becoming one with the Son of God; but C. 10, 7.

becauſe Perſonal Capacities are indiviſible, no Change of them is partial, but all total.

Now a total Change of a Perſon, by Union with another Perſon, extinguiſheth the Changed Perſonality; ſo that though it was a voluntary Nature, yet by the Union the voluntary Nature becomes a Natural Property of the Perſon to which it is United. If therefore the Manhood of our Saviour had had a Perſonal Subſiſtence in the World, before its Union with the Godhead; the conſequence of ſuch Union had been, that they which before were Naturally two voluntary Agents, by this Perſonal Union became one Natural Voluntary Agent; and ſo two Natures both Voluntary become one Perſon. And becauſe neither the Divine Nature or Perſonality of the Son of God is changed, this one Perſon is a Divine Perſon no leſs than he was before the Union. Now though there was no Manhood in Being before its Union; for when God ſent forth his Son, he was made of a Woman; yet by this caſe put Hypothetically, we may the better conceive the Nature of the Union betwixt the two Natures in Chriſt.

Gal. 4. 4.

12. For as this Nature did in the fore-deſcribed formation, arrive at the form of a Humane Nature by the Efficiency of the Natural and Supernatural Powers, it had its Perſonal Subſiſtence in the Word: for ſince (as has been ſhewed) a Humane Nature that had a Perſonal Subſiſtence in the World, being United with the Divine Word, may thereupon become one Perſon with the Word, and its own Perſonality be extinguiſhed. Much more ſhall a Nature that never had Humanity or Perſonality before, as faſt as it attains a Humane form, ſo have its Perſonal Subſiſtence by its Union with the Divine Word, that God and Man are one Voluntary Agent thereby; and all the Rights, Diſpoſals and Acts of the two Natures, are Really and in Truth the Rights, Diſpoſals and Acts of this one Perſon, that is God and Man.

13. According to which meaſures it may be truly ſaid, that God redeems his Church with his own blood; though the Godhead hath no blood of its own. And the Son of Man aſcends into Heaven where he was before, though that was never before the place of the Humane Nature; and whilſt he was ſpeaking of that future aſcent, the Son of Man was even then in Heaven, though his Humane Nature was at that time only on Earth.

Acts. 20. 28. John 6. 62. John 3. 13.

14. God that made two Stones in the condition of two ſeveral moveables, ſo that one may move upwards whilſt the other moves downward, or one reſt whilſt the other moves; could have made the Subſtance of theſe two ſtones to have adhered together inſeparably, and become only one movement. And though Volitions are not motions, yet Volitions are the Acts of Wills; as Motions (if they be Actions)

Actions,) are the Actions of Bodies. We cannot make Natural Wills, and conſequently we cannot make Natural Perſons; and therefore it is that we cannot make many Natural Perſons, to become one Natural Perſon: But when God hath made men that are Natural Perſons we can of them Create Political Perſons, becauſe we can Create a Political Will; and therefore we can alſo of many Political Perſons make one Political Perſon. We can make one man a King, becauſe we can give one a Soveraign Will in this Country, and another a King in another Country, and a third in another; and we can joyn all theſe three into one Political Perſon, by making the Will of the major part the will of the whole; Governing all theſe Kingdoms in the Perſon of a *Trium virate*. For the Power of making many Perſons of any kind into one Perſon of the ſame kind, is but commenſurate to the power of making ſeveral Perſons of the ſame Condition. Wherefore, ſince God can make ſeveral natural Perſons, he can by the ſame Omnipotence make two Natural Perſons to become one Natural Perſon; for this muſt needs be as feaſible to the Divine Power, as the other is to ours. Now though the Divine Nature and Perſon of God the Son be Eternal, yet the Humane Nature being Temporal, it is obnoctious to the Divine Arbitriment (notwithſtanding its voluntarineſs) whether it ſhall have a Perſonal Subſiſtence of its Self, or be the Natural Property of the Perſon of the Son of God, and ſo God and Man be ſo United that they become one Voluntary Agent and one Divine Perſon. Now ſince we are aſcertained that God wills the Word to become Fleſh, we are thereby aſſured that God wills God and Man to be one Chriſt, one Lord, and one Perſon. Rom. 5. 17. 1 Cor. 8. 6. Eph. 4. 5.

CHAP. XII. *Of the Myſtery of Gods Kingdom.*

1. NOW if the Son of God be one Perſon with Man, he is one Perſon with a Humane Body Vitally United with a Reaſonable Soul; let us reflect then upon our own make and frame, that we may the better underſtand this Myſtery of the Univerſe. Now a Humane Body is a Body exalted by a regular Efficiency of Mans Prolifick Powers, to that Curious, Stupendious and Unparallel'd Mechamiſme by Organization, and to that refined Temperature by more than Myriads of exquiſite Percolations, as is not to be found in any other parts of this Viſible World; which being for Contrivance and Counſel, as it were the Maſter-piece of Divine Skill in Matter, God ſtatedly beholds this ſingular Work of his own Hands when arrived at due Maturity, with ſuch a favourable Aſpiration, as is no leſs (or but a little leſs,) than that which he vouchſafeth to the Inhabitants of the Intellectual World. And as we ſee, much what the ſame meaſure of ſtrength as ſuppots a weight, will ſerve to raiſe it, ſo ſame thefavourable

vourable Aſpiration that upholds an Intellectual Creature in Being, is of force ſufficient to raiſe it into Being: Therefore ſuch Aſpiration will give Being to a Conſcious Life, as preſerves the Mental Natures of the Inviſible World.

2. But then this Aſpiration being included in the Divine favourable intuition on what his hand hath curiouſly wrought in theſe lower parts of the Earth, though it hath a Conſcious Life for its effect, yet it is not a ſeparate Conſcious Life, but a Conſcious Life enlivening that accurate frame of Matter: now a conſcious Life vitally United to a Humane Body is a rational Soul.

Pſa. 139. 15.

3. And becauſe this Soul doth reſult from the Divine Aſpiration on a being framed by the courſe of Natural Cauſes in the material Syſtem of this World, therefore it is not Properly Created, nor yet Miraculous, but Natural.

4. Yet this Soul cannot be ſaid to be therefore educed out of the powers of Matter; becauſe the Divine Aſpiration is not of that kind which concurs with Corporeal Motions, but ſuch as is afforded to the Intellectual Natures; though upon the approbation of this ſingular piece of Divine Workmanſhip in this World of Bodies.

5. He that ſaid of the Humane Soul, *Creatur infundendo*, or, *infunditur Creando*, ſpoke ſomething this way, but whether expreſly enough needs not be inquired; ſince the Scripture aſſures us that the Lord who Created the whole frame of this Viſible World, beſides that does form the Spirit of Man within him. That the Spirit in Man being by the Inſpiration of the All-mighty, is Intellectual; and the breath in our Noſtrils, our Spirit and Life, is the Spirit of God which he Breathed into Mans Noſtrils, by which he became a living Soul. So that if Brutes have Souls, and they be educed out of the Powers of Matter; yet the Soul of Man according to a courſe ſettled by God in Nature, being a Conſcious Life, is by a Divine Aſpiration correſpondent to thoſe of the Superiour World. By which it appears Mans Nature participates both of this and the other World in its Conſtitution.

Zech. 12. 1. Job. 32. 8. 27. 3. Gen. 2. 7.

6. Therefore the Son of God, who is God, being one Perſon with Man, hath thereby a new alliance both to the Material and Intellectual World, and a new Cognation both with the Cœleſtial and Terreſtial Inhabitants; and becauſe the Union of God and Man in Chriſt is Myſtical, therefore the whole Kingdom of God is put into a Myſtical ſtate and frame upon this new Cognation with all things in Heaven and Earth.

Cap. 10. 8.

7. And if according to the Opinion of ſome of the moſt celebrated Philoſophers in this Age, the motion of every part of Matter does really ſo diffuſe it ſelf that the whole Syſtem of Matter is affected thereby; and if withal, the parts that make up the Intellectual World, have

have a correſpondent Communion amongſt themſelves; then by this Union of God and Man there is (as it were) a new Leaven, which may be ſufficient in Gods due time, to Leaven the Maſs of the whole Creation: And Chriſts Reſurrection is a Specimen of its efficacy, and a ground of our expectation. But ſhould this prove only to be their Conjecture, and not the Natural way of efficiency; yet we are however ſufficiently aſſured that the effect ſhall be produced; and that in Chriſt all things in Heaven and Earth ſhall be recollected into one, and that there ſhall be a reſtitution of all things whereby they ſhall be reſtored into one bleſſed frame. Eph. 1. 10. Col. 1. 17, 18, 19, 20.

8. The Myſtical conſtitution of the Divine Kingdom, being therefore for the reſtoration of the Natural Kingdom in a renewed integrity; it is a form of Government, which in its Nature and deſign is manifeſtly ſubordinate to the Original Government of the Divine Kingdom in its Primitive inſtitution. 2 Theſ. 2. 1. Acts. 3. 21.

9. If then the Supream Governour be the ſame, yet as King of this Myſtical Kingdom, he is leſs than the King of the Natural Kingdom; not in himſelf, or Naturally, but in the ſtate of a Governour or Politically (the Antients call it Oeconomically:) But in plain terms the ſenſe ſtands thus. God that humbleth himſelf when he inſpects the things that are done in Heaven and in Earth; however he undertakes the Government and Management of them, does yet more humble himſelf, when for the good of the Creation, he governs the Univerſe in the Myſtical conſtitution for the redintegrating of the Natural Kingdom into one bleſſed frame. Pſal. 113. 6.

10. Whereas then God in the firſt Subſiſtence of the Divine Nature, that is, God the Father is firſt in the Addreſs, as Lord of the Natural Kingdom: ſo God, even the ſame God, in the ſecond Subſiſtence of the Divine Nature, that is, God the Son is firſt in the Addreſs as Lord of the Myſtical Kingdom, conſidered as Myſtical and Subordinate; becauſe God manifeſt in the Fleſh is the Pillar and Ground of Truth and the confeſſedly great Myſtery of Godlineſs.

11. Before the Myſtery was made known, therefore the ſtile Lord did more directly and more uſually indigitate God the Father as we find in the old Teſtament; but ſince the Myſtery is to be acknowledged by all the Subjects of Gods Kingdom, the Title of Lord doth more directly denote God the Son, and is therefore in the new Teſtament moſt commonly attributed to Jeſus Chriſt, though they be both one Lord as well as one God.

12. The Son therefore being Lord of the Divine Kingdom in its Myſtical and Subordinate State, in treating with his Subjects, will have occaſion to ſpeak of himſelf, as leſs than his Father in many of the affairs of the Myſtical Kingdom and Government; eſpecially in and about the change of the Natural into the Myſtical Frame, though he

he be the ſame God & Lord with the Father: For God doth humble himſelf more in condeſcending to Govern the World in this State, than in the firſt Natural Conſtitution of his Kingdom. The Son therefore is leſs than the Father, not only as Man, but alſo as God, Governing the Divine Kingdom in the Myſtical State. Accordingly we read the Sons Power is given, is received of the Father, he receives command from the Father; the head of Chriſt is God even the Father; for he came not to do his own will, but the will of him that ſent him. Chriſt is Gods who put all things under his feet, yea in all he is the Fathers Servant; but this is only until the Myſtery be finiſhed, and then the Son ſhall be glorified with the Father, with the ſame glory which he had with him before the World was.

John 3. 35. Mat. 11. 27. Acts 2. 32. Joh. 10. 20. 1 Cor. 11. 3. John 6. 38. 1 Cor. 3. 23. 1 Cor. 15. 27. Phil. 2. 7. Zech. 3. 8. Joh 17. 5.

13. I need but note, the Conſtitution of the Divine Kingdom being thus far changed in the Myſtical State; that the Laws and Priviledges, the Rights and State of its Subjects, its Proviſions and Defences, its Power and Adminiſtration, are all altered ſo as ſhall comport therewith; for theſe are plain enough in the Scripture to obſervant Readers; and for our own particular, it is ſufficient to remark, *That Repentance toward God, and Faith in the Lord Jeſus Chriſt*; which had no place in the Primitive Inſtitution of God's Kingdom, are now the ſum of the Articles in the Fundamental Contract of this Myſtical Kingdom.

Acts 20. 21.

CHAP. XIII. *Of the Covenant of Gods Kingdom.*

MOSES deſigning to teach the Church in the Wilderneſs, that it was *Jehovah* (that is the only God and their God) which Created the World, as we read, *Gen.* 2. 4. He ſo introduces that Concluſion, *Chap.* 1. That it appears their God by the ſaying of his Word, and the operation of his Spirit did make all things; which with the *Pſalmiſts* expoſition does ſufficiently inſinuate, that God, his Word and his Spirit was the maker of the World. When therefore St. *John* informs us there are Three in Heaven, the Father, the Word and the Holy Ghoſt, and theſe three are one; he therein teaches no other than the Doctrine of Paradiſe. It cannot be doubted but mens apprehenſions of this as well as other things were very much darkned by the fall, but God not ſealing up Mankind irrevocably for Hell, did continue to his People in the ſucceeding Ages, ſome ſufficient knowledge of this as well as of other ſaving Truths. For in the Old Teſtament there are ſuch attributions to the Word of God, as could not belong to a verbal ſignificancy of what God means, nor yet to the Works of God as indications to men of what was in Gods mind. Thoſe Holy Men therefore that attributed ſuch things to Gods Word, did conceive in it a more Vital Subſtantial Subſiſtence; as hath been aſſerted by

Pſal. 33. 6. 1 Joh. 5. 7.

many Doctors, not only in the Christian Church, but also amongst the Jews.

But though Gods People of old had believed the Doctrine of the Trinity most distinctly, yet the Kingdom of Jesus in the Divine Government, did not then call for their express acknowledgment of it, but implicitly, whereby they held their Rights in Gods Kingdom. For the most proper form of Covenant against the defection by Idolatry, is the acknowledgment of the Divine Government. And against the defection by Polytheism, the acknowledgment of the Divine Monarchy, in the Unity of the Godhead: And against the defection by Sophistry, denying the proper personality, or subsistence of the Trinity; Covenanting with God to adhere to him on Gods side, in the confession of such distinctive Properties as they did exist in the Word.

For first, before the Flood, and the Vision the Divinity then sought not on Heaven, to do what they listed, and were like Gen. 6. 11. 2 Pet. 2. 5. Mat. 24. 37. Gen. 6. 5. 12.

[illegible] God

Gen. 6. 2. 19. 25. Mat. 8. 28. Gen. 4. 26.

[illegible]

Eph. 3. 15. Jude 14. 1 Pet. 2. 5.

[illegible]

Gen. 11. 6.

[illegible] this very Day.

he be the same God & Lord with the Father: For God doth humble himself more in condescending to Govern the World in this State, than in the first Natural Constitution of his Kingdom. The Son therefore is less than the Father, not only as Man, but also as God, Governing the Divine Kingdom in the Mystical State. Accordingly we read the Sons Power is given, is received of the Father, he receive command from the Father; the head of Christ is God even the Father; for he came not to do his own will, but the will of him that sent him. Christ is Gods who put all things under his feet, yea in all he is the Fathers Servant; but this is only until the Mystery be finished, and then the Son shall be glorified with the Father, with the same glory which he had with him before the World was.

John 3. 35. Mat. 11. 27. Acts 2. 32. Joh. 10. 20. 1 Cor. 11. 3. John 6. 38. 1 Cor. 3. 23. 1 Cor. 15. 27. Phil. 2. 7. Zech. 3. 8. Joh. 17. 5.

13. I need but note, the Constitution of the Divine Kingdom being thus far changed in the Mystical State; that the Laws and Priviledges, the Rights and State of its Subjects, its Provisions and Defences, its Power and Administration, are all altered so as shall comport therewith; for these are plain enough in the Scripture to observant Readers; and for our own particular, it is sufficient to remark, *That Repentance toward God, and Faith in the Lord Jesus Christ*; which had no place in the Primitive Institution of God's Kingdom, are now the sum of the Articles in the Fundamental Contract of this Mystical Kingdom.

Acts 20. 21.

CHAP. XIII. *Of the Covenant of Gods Kingdom.*

MOSES designing to teach the Church in the Wilderness, that it was *Jehovah* (that is the only God and their God) which Created the World, as we read Gen. 2. 4. [illegible] so introduces that Conclusion, *Chap.* 1. That it appears their God by the saying of his Word, and the operation of his Spirit did make all things; which with the *Psalmists* exposition does sufficiently [illegible] that God, his Word and his Spirit was the maker of the [illegible] therefore St. *John* informs as there are Three in Heaven, [illegible] the Word and the Holy Ghost, and these three [illegible] no other than the Doctrine of Paradise. It [illegible] mens apprehensions of this as well as other things were very much darkned by the fall, but God not sealing up Mankind [illegible] did continue to his People in the succeeding Ages, so [illegible] knowledge of this as well as of other saving Truths. For in the Old Testament there are such attributions to the Word of God, as could not belong to a verbal significancy of what God means, nor yet to the Works of God as indications to men of what was in Gods mind. Those Holy Men therefore that attributed such things to Gods Word, did conceive in it a more Vital Substantial Subsistence; as hath been asserted by

Psal. 33. 6. 1 Joh. 5. 7.

by many Doctors, not only in the Christian Church, but also amongst the Jews.

2. But though Gods People of old had believed the Doctrine of the Trinity most distinctly, yet the Reasons of State in the Divine Government did not then call for their express acknowledgment of it in that stipulation, whereby they held their Rights in Gods Kingdom. For, 1. The most proper form of Covenant against the defection by Anarchy; is the acknowledgment of the Divine Government: And 2. Against the defection by Polytheism, the acknowledgment of the Divine Monarchy: And 3. Against the defection by Sophistry, depraving the Divine Nature, the acknowledgment of the Trinity; as being Sacraments most accommodate to Lift men on Gods side, in direct opposition to these respective Apostacies as they did arise in the World.

3. For first, Before the Flood, were the Violent, the Ungodly, that thought not on Heaven, would do what they Lifted, and were Ungovernable, and these acknowledged therefore no Superiour Power Governing the World. And therefore *Josephus* (as I remember) somewhere calls them the Anarchical. The acknowledgment of Subjection to the Divine Government, as was then the most apposite form of Covenant which Men were to enter into, and they that took it were called the Sons of God; in the sense that Subjects in opposition to Strangers or Aliens, are called the Children of the King, and the Children of the Kingdom. In the days of *Enos* Men began to be called the Lords, (as making such a Publick Profession;) for so many interpret that Expression, *Gen.* 4. 26. Somewhat like that of *Jacobs*, *Gen.* 48. 16. But more parallel to that of St. *Paul*, *Of whom the whole Family of Heaven and Earth is called.* *Enoch*'s denouncing vengeance asserts the Divine Rights of Government; and *Noah*'s Preaching Righteousness Proclaims the Divine Judicature: But Wickedness and Irreligion prevailing against the methods of Governing Grace and Wisdom; God destroys them, bringing in the Flood upon the Ungodly, but saving *Noah* and his House. Yet soon after the same Anarchical Impiety sprung up again, for at *Babel* God complains of the Children of Men, (the style of their Predecessors in the Old World) that they were all one, and would do what they lifted, and would not be restrained or governed. And the Divine Vengeance which destroyed the Error, leaving the Men alive on Earth was peculiarly adapted to their Case; for the Dividing of their Tongues being a stroakimmediately upon their own Mental Nature, by confounding their Conceptions either of Things or Words, did so throughly convince them that there was a Superiour Being which exercised a Power over their minds, that we meet not with one Atheist for many Hundred years after; nor with any Nation of Atheists ever since this very Day.

Gen. 6. 11. 2 Pet. 2. 5. Mat. 24. 37. Gen. 6. 5, 12.

Gen. 6. 2. Mat. 17. 25. Mar. 8. 12. Gen. 4. 26.

Eph. 3. 15. Jude 14. 2 Pet. 2. 5.

Gen. 11. 6.

So far then did the acknowledgment of the Divine Government obtain.

4. But ſhortly after there grew up another Error alike pernicious; for we find in *Abraham*'s days, Polytheiſm did ſpread very far. Againſt this God calls forth *Abraham*, and afterwards *Iſaac* and *Jacob*; and charges them with the care of his Truth; appearing to them by the Name of God Almighty, (*Exod.* 6. 3.) which is that ſtyle that infallibly aſſerts the Unity of the Deity, for as much as two or more Almighties, is a plain contradiction. So that now the fundamental Covenant in oppoſition to Polytheiſm required an explicite acknowledgment of one God only, and of the Divine Monarchy. To this *Joſephus* refers in many places. For however it was before, not only the Anarchical but the Antimonarchical were now all Aliens and Traytors to God. But when this one God Almighty upon his delivering *Iſrael* out of *Egypt*, did aſſume to himſelf the ſtyle of the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*, as his Everlaſting Memorial. This was an introduction to the Covenant of peculiarity, which he made expreſly with his Church as ſeparate from all other Nations. When God therefore as *Jehovah*, the God of *Iſrael*, indents with them, that they ſhould have no other God beſide himſelf; thereupon he takes that Nation to be to him a Nation of Prieſts, whereby (as *Philo Judæus* rightly aſſerts) the Nation of *Iſrael*, became the Prieſt of all Mankind, and conſequently of all this lower World.

Joſ. 24. 2, 3, 14, 15.

Exod. 3. 15.

Exod. 20.

Exod. 19. 5, 6.

But alas, this National Prieſthood, was ſo far from bringing the bleſſing of *Abraham* upon the Gentiles, contained either in the Monarchical Covenant of the one true God, or in the Covenant of peculiarity to Proſelites of the gates, or of Righteouſneſs, that they themſelves did ſhamefully prevaricate, and joyned with the Heathen in their Idolatry. So that God after long patience did ſerve the deſigns of his own Kingdom, by their miſerable Diſſipation and Captivity; for he had oft times foretold them by his Prophets, that when they were caſt out of their own Land, both they ſhould know that he was the Lord, and he would be ſanctified in them before the Heathen; both which we find exactly fulfilled in the Event. For (1.) In their Captivity, they learned in a few Years to renounce the Heathen Idolatry for ever, which in their own Land they could not be taught to do in many Ages. And (2.) Forthwith an Edict is iſſued forth over the greateſt Empire in the World, requiring an Univerſal acknowledgment of the one True Supream God, above all other Gods; and after that, another by *Cyrus* of the like purpoſe; and a third by *Dairus* over all the Empire of the *Medes* and *Perſians*. It is to be further obſerved, that the Ten Tribes were firſt diſperſed into the Cities of the *Medes*, and ſometime after the *Jews* were ſcattered about the *Aſſyrian*

Dan. 3. Ezra. 1. Dan. 6.

or

or *Babylonian* Monarchy: So that the *Iſraelitts* had converſation with almoſt all Nations, and they owning but one God and Worſhiping him in their ſeveral Diſperſions; conſidering men being acquainted with their pretenſions, would by the reaſon of the thing be drawn to favour the Truth, and by further inquiries abroad be fully ſatisfied. And accordingly after this Diſperſion of theirs, we begin to meet with the *Grecian* Sages and Philoſophers; whereas before they had nothing amongſt them but Mythology, which was ſome obſcure remainders of Ancient Tradition, but ſo diſguiſed with old fabulous ſtories, that Truth could not be known from Falſhood. And as many Learned Men, (as well of late as formerly) have proved from the Antient Records of thoſe times; the effect of all this was, that generally all Nations did acknowledge one God over all, though they did not leave off the Worſhip of their Heathen Gods: No more than the Papiſts, that believe but one Supream God, do therefore forbear to Worſhip many of the Inviſible World, or to invocate the Aid of Saints and Angels, whilſt they confeſs but one Advocate with the Father. Thus much did Truth gain for the eſtabliſhment of the Divine Monarchy, and aſſerting the Unity of the Godhead.

5. In the mean time ſome Sophiſters had deviſed a new way to ſubvert the Divine Government and Religion, under the profeſſion of one God. There being two ways of doing this, both were abetted, and that by very many for ſome time before the coming of our Saviour.

The firſt giving us for the Supream God, a Vivacious Self-activity, or an Univerſal Life without Underſtanding, aſſigning this to be the ſource of all Motion. Now though this Life, (according to their fancy) is all the force of the World; yet it is plain the force is not Omnipotence, as that attribute belongs to the true God; and being it is ſuppoſed to have neither Wiſdom or Goodneſs, no thanks or Religious regard is due to it. Theſe were thoſe ſpurious Spermatiſts, who though they were not formed into any Sect, were yet growing very Popular; and theſe inſtead of God, who is a bleſſed mind, intruded upon us an Eternal vivid impetuoſity impelling all things without Counſel.

The other were the infamous Sect of the Epicurians, who confeſſed indeed the Divine Nature to be an intelligent mind, but without all concern or reſentments, uncapable of being pleaſed or diſpleaſed; and ſo for God that is a Holy Spirit, they ſubſtituted an Everlaſting Gaze. I know they oft depredicated the bleſſedneſs of their Deity, which had it been done without colluſion, would indeed have argued him to be a Spirit: But (as *Cicero* ſaid of theſe ſame men long ago,) we are not to regard what they ſay, but what they are to ſay in conſequence of their own Opinions. The bleſſedneſs of their God which they mean, and

as they define it; is nothing else than no pain of Body or grievance of Mind; and then a mind that is no Spirit, nor capable of being pleased or displeased; (in their notion of blessedness,) must of necessity be ever blessed; and so is the Body of a Stone and the Soul of a Psychopannuchite most perfectly blessed. Now it is plain, all Religious Addresses or Respect had to an unconcerned Mind, which having no Spirit, is uncapable of liking or disliking, are most absurd and Ridiculous. So that each sort of these Philosophers in their several ways, may profess and believe but one God only, and yet both wholly evacuate the Power of the Divine Kingdom, and defeat all the Counsels which God had in revealing himself unto Mankind, and entring into a Covenant with them.

1 Cor. 1. 21. 6. But when in the Wisdom of God (as St. *Paul* observes) the World through Wisdom (even this spurious Philosophy) knew not God, *it pleased God, through preaching, to save them that believe.* The Truth therefore by which God saved Men from these destructive Delusions, was that which the Apostles Preached; which we know was the very same Faith which they Baptized Believers into; and we are sure they were to baptize into the Name of the Father, the Son, and Mat. 28. the Holy Ghost. Therefore the acknowledgment of the Trinity, was the Covenant Stipulation instituted by God, and set up against the Error that was brought in by the *Grecian* Wisdom; to save men from perishing by that growing destructive mischief. For it is manifest from the foregoing account (*ch.* 4. *ch.* 5.) that the Psychical Men, that believe God to be Life without Conciousness, cannot acknowledge there are more real Subsistences of the Deity than one; and whoever believes more, must in consequence confess God to be an Intellectual Being. The Epicureans might own two (though not Personal) Subsistences of their Deity, but being consistent with themselves, they could not confess a third whilst they denied Gods being pleased or displeased: (as appears *ch.* 5. *ch.* 6.) Therefore this form of Covenant requiring the explicite acknowledgment of three Persons in one God, was as directly opposite to those deceits that were then prevailing in the World, as was the express owning of the Divine Government, to the Anarchical Old World; or of the Divine Monarchy, to the Antimonarchical Heathen World; for all these are suitable Sacramental engagements, listing men for God against these several Apostacies. And considering the Trinity in the state of the Divine Nature, and not in its Mystery; these are so many forms of a Covenant, that is, one and the same in Substance, but diversified in the Expressions; as the condition of Religion in the several Ages of the World did require. And from hence, (1.) It appears that God entred our express belief of the Trinity into the Covenant of Life, not only because it was a most true and weighty, a most honourable and glorious acknowledgment of his Divine Majesty,

Majeſty; (for a Trinity of real Subſiſtences, (as has been ſeen) ſpeaks all the moſt abſolute perfections of being in Subſtantial Subſiſtence) but likewiſe out of pity to the preſſing neceſſity of Mankind; becauſe it was neceſſary and ſeaſonable, wholeſome and profitable to Men, to ſave their Souls from the Deceits of this preſent World. (2.) Atheiſm and Polytheiſm being provided againſt by the two former forms of Covenant, it appears, if men be not Pſychical or Epicurean Divines, in conſequence of their own opinions, they are to acknowledge the truth of the Natural Trinity. So that Deiſts, Jews, Mahometans, and all Genuine Philoſophers, will joyn with the Trinitarians, when they pleaſe to reaſon warily upon their own Principles; which when they do, it may ſomewhat diſpoſe them to a better opinion of Chriſtianity; if they pleaſe to remember that this ſublime Doctrine was the inſtitution of the Holy Fiſhers, and withal take notice that they had been with Jeſus.

CHAP. XIV. *Of the Chriſtian form of Baptiſm.*

1. HAD Chriſtianity been nothing elſe but Natural Religion, yet this account might have been given, why we ſhould have made a formal recognition of the Bleſſed Trinity, at our fœderal initiation into it; but becauſe our Religion is a Myſtery of Godlineſs, and Baptiſm a Myſtical Rite of that Religion; we are further to obſerve, that God having given us (as far as is poſſible) an ocular demonſtration of the Trinity, by ſending the Son, and the Spirit viſibly into the World, our Saviour Jeſus Chriſt being the ſecond Perſon in the Myſtical Trinity, and in that ſtate commanding all Mankind to be Baptized in the Name of his Father, Himſelf, and the Holy Ghoſt, his and his Fathers Spirit: it is plain, by this Command he obliges all formally and primarily into the confeſſion of the Chriſtian Myſtical Trinity, but not of the Natural Trinity, ſaving as in conſequence thereof; and becauſe Baptiſm does now ſave us upon this Recognition heartily made, the acknowledgment of this Myſtical Trinity by this inſtitution of Chriſt is become neceſſary, that we may be inſtated with the peace of God in the Rights of the Divine Kingdom.

Cap. 10. 8

Math. 28.

1 Pet. 3. 21.

2. This is evident from the very foundation of the Chriſtian Religion, which is, that Jeſus is the Chriſt; for he that believes that Jeſus is not the Chriſt, is loſt beyond all Redemption; but he that believes that Jeſus is the Chriſt, believes that Jeſus Chriſt is one and the ſame Perſon. And he that believes that Jeſus the Son of Man, is Chriſt the Son of God, does believe that the Son of Man and the Son of God is one and the ſame Perſon; and becauſe this Jeſus is ſo the Son of Man, as to be himſelf Man, and this Chriſt, ſo the Son of God, as to be himſelf God, therefore God and Man is one and the

1 Cor. 3. 11.

ſame

ſame Perſon, even Jeſus Chriſt. And becauſe this ſame Perſon that is God and Man, is ſo God, as to be the Son of God, therefore there is another Perſon beſide even his Father, that is God. In the confeſſion of Jeſus to be the Chriſt, there is included then the acknowledgement of two Perſonal Subſiſtences of the Godhead, and becauſe the one of theſe is in Perſonal Union with Man, therefore both he himſelf, and his Father are Perſons of the Myſtical Trinity.

Cap. 10. 8, 9.

3. But becauſe God and Man was not always united in one Perſon, it is to be conſidered by what Power this Union was effected. If he that is to be Baptized knows not, he is firſt to be inſtructed, before he may be Baptized, yea, though he hath had ſome initiative engagement to believe in Jeſus, he is to be taught and baptized again, as the caſe of thoſe *Epheſians* ſhews (*Acts* 19.) But ſhould the perſon demanding Baptiſm be ſo profligate an admirer of the power of darkneſs, as to aver that the Infernal Powers did unite the Godhead into this perſonal Union with Man, and then Inaugurate this Perſon into his Office by a viſible deſcent upon him, and authorize him to teach the Doctrine which he taught, and impower him to work Miracles for its confirmation, and afterwards in oſtentation of his power over God and Man, firſt ignominiouſly put him to death, and then raiſe him from the dead, *&c.* this heighth of flagitious obloquy and horrid blaſphemy being never to be forgiven, he is never to be baptized, but utterly rejected as an eternally unpardonable Reprobate. But if the Union of God and Man in one Perſon be acknowledged to be effected by the Divine Power, then the Holy Ghoſt, which is the Divine Power thus operating, is the Spirit of the Father of Jeſus, and the Spirit of Jeſus, and conſequently is a Myſtical Perſon of the Bleſſed Trinity. Therefore our Confeſſion of Jeſus to be the Chriſt, does contain in it the acknowledgment of the Father, of the Son, and of the Holy Ghoſt in the Myſtery of the Bleſſed Trinity. And this is the Faith, which the Church in all Ages is to contend for, into which it is to baptize all its viſible Members, and to explicate in its Symbols, or Creeds. For the ſhorteſt abridgment or foundation of the Chriſtian Faith is, Jeſus is the Chriſt: The next is the Myſtery of the Father, the Son, and the Holy Ghoſt, in the Baptiſmal Stipulation; and the next the Creeds.

Cap. 11. 6.
Cap. 10. 10.

4. The practice of this Faith is briefly deduced thus. Since the natural Trinity is become Myſtical by the incarnation of the only begotten Son of God, and thereupon the Univerſal Kingdom of God is put under the government of God in that Myſtical ſtate of the Divine Nature, wherein as ſuch, God the Son made Man, is the firſt in the Addreſs; the ſame honour therefore belongs to the Son, as to the Father. And in the retroſpect, ſince Chriſt ſays, that the Father hath totally committed the government of the Divine Kingdom to the Son, and that becauſe he is the Son of Man, that is, the word made fleſh, and

Cap. 10.
Cap. 12.
John 5.
John 5. 22, 23.

thereupon

thereupon all are to honour the Son, even as they honour the Father, and that he that honoureth not the Son, honoureth not the Father; this duty ſuppoſes the belief of the Myſtical Trinity, as that belief inferred this duty. For we cannot underſtand how to go about the diſcharging this duty, unleſs we believe the Father and the Son either to be two ſeveral equal Gods, or being they are two different Perſons, to be each equally one and the ſame God. For to honour one Perſon in my heart, as I honour another, whoſe perſonal perfections at the ſame time I believe to be inferiour to the others, is ſuch a thought as no Mans Mind can think, though he would never ſo fain. But every one honours the Son as he honours the Father, who believes that the Father is God, and that the Son is the ſame God conceived, and with infinite truth and reality living and ſubſiſting himſelf in that conception, and that he is nevertheleſs God for his being Man. For it is plain, ſuch a one cannot deny the Divine Being of the Son, but he muſt deny the Being of God the Father, or deny any perfection to be in the Son, but he muſt deny the ſame of the Father. Therefore according to the reaſon of the Myſtical Divine Kingdom, and the Teſtimony of our Saviour: This equal honouring of God the Father and the Son, is the Moral and Religious form of all Chriſtian Worſhip and Service. Which proves that though the Doctrine of the Chriſtian Trinity be ſpeculative in the diſquiſition of it (as even Juſtice and Temperance are) yet it is ſuch a ſpeculation, that without the attainment of that Faith in our Minds, we can perform no Religious Duty truly Chriſtian, a Chriſtian Life it ſelf being nothing elſe, but the Praxis upon the belief of the Kingdom of God, as governed in the hand of Chriſt by the Myſtical Trinity. We are then to receive the inſtitutions of Chriſt, not as the Ordinances of a *Moſes*, a Mediatory Angel, or a Vicegerent, but as the Orders of a Lord in his own Houſe, which is the whole Family of Heaven and Earth. Heb. 3. 2, 3, 4.

5. Having pointed out the practical uſe of this Doctrine in general, I need not deſcend to the particulars. Its other uſes, are firſt the Political, for the re-eſtabliſhing the ſtate of the Divine Kingdom, by reconciling all things in Heaven and Earth; ſo that the part that had made a revolt, might upon ſatisfaction given, be re-inſtated with the peace of God into the Bleſſed Society, and all things in Heaven and Earth become one. And *2dly* the Spiritual, for redintegration by phyſical (or if you pleaſe ſupernatural) efficiency, quickning all things with ſuch Divine Life, as is requiſite to the happineſs of the Subjects of Gods Kingdom, that are in his favour. But I deſire to be excuſed from medling with theſe, becauſe the Antitrinitarians generally now denying the Sacrifice of Chriſts death, whereon the political force does depend, and ſcarcely confeſſing the Reſurrection of the Body, which is the moſt conſpicuous effect of the redintegrating vertue of the

the Divine Life in Christ. I intend not to enter into any Dispute upon these Points; yet if I might not displease them, I would, as a Friend remind them, that as I hope it does now competently appear, their opposition against the Trinity is grounded upon a Metaphysical presumption of theirs, wherein they take it for granted, that the Incream Spirit must needs subsist only in one real Subsistence; for Reason, because it is impossible for Matter, or any Created Spirit have any more, which now is found to be no reason at all. I doubt not, but upon due examination they will find, that their d[illegible] of Christ's Satisfaction, is built upon a false System in Morality Politicks; and their scruple about the Resurrection, upon an arbi[illegible] and insufficient Hypothesis in Physicks.

6. But whatever they do, since we have found, that the Reason Nature of the Thing, and the Testimony of the Scripture, the My[illegible]ry in the Incarnation of the Son of God (God manifest in the F[illegible] and the Obligation of our Vow in Baptism, do all concur to co[illegible] us in the belief of the Blessed Trinity; let us, who have attained the acknowledgment of the Truth as it is in Jesus, be sure to hold Mystery of the Faith in a pure Conscience, and then we shall both ceive the Grace of our Lord Jesus Christ, the Love of God, and Communion of the Holy Ghost, and likewise give Glory to God Father, God the Son, and God the Holy Ghost, Three Persons, God, Holy, Blessed, and Eternal: For his is the Kingdom, Power, and the Glory, for Ever, and Ever, *Amen.*

FINIS.